The TWENTIETH CENTURY NEW TESTAMENT

PART II

BS195
.5.T97
v.2

3.16.22.

From the Library of

Professor Benjamin Breckinridge Warfield

Bequeathed by him to

the Library of

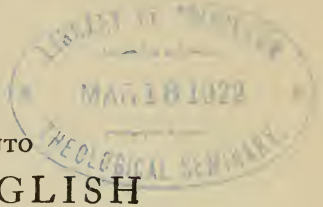
Princeton Theological Seminary

BS195
.5.T97
v.2

The Twentieth Century New Testament

Bible. N.T. English. 1898. Twentieth century.

THE TWENTIETH CENTURY NEW TESTAMENT



A TRANSLATION INTO

MODERN ENGLISH

Made from the Original Greek

(Westcott and Hort's Text)

IN THREE PARTS

PART II.—PAUL'S LETTERS TO THE CHURCHES

NEW YORK CHICAGO TORONTO

Fleming H. Revell Company

Publishers of Evangelical Literature

Copyright, 1900
by
FLEMING H. REVELL COMPANY

THE CAXTON PRESS
NEW YORK.

Preface to Part II.

In response to many urgent requests from readers of Part I. of this translation we have departed from our original intention of issuing the work in two volumes, and are publishing these Letters of St. Paul to the Churches without waiting to complete our version of the remainder of the New Testament.

This portion of the translation has been made on exactly the same principles as the earlier portion. But our statement in the Preface to Part I., that "no purely literal rendering can ever adequately represent the thoughts conveyed in the idioms of another language," applies with even greater force to the involved and often unfinished sentences of these Letters than it does to the simple narratives of the Gospels and the Acts. While, therefore, this version is a translation, and not a paraphrase, we have felt bound to use as much freedom of rendering as is consistent with fidelity to the true sense of the original Greek.

The Letters contained in this volume fall, as regards the dates at which they were written, into three groups. Practically no difference of opinion exists among scholars about the order of these groups and the Letters which belong to each of them. There is, however, so much disagreement as to the chronological arrangement of the Letters *within* the groups that we have thought it best to retain the one made familiar by the Authorized Version.

It will be observed that in many places where the Greek words rendered "The Master" in Part I. occur in Part II. they have been translated "The Lord." Our reason for this is that the merely personal relation existing between Jesus and his disciples, as exhibited in the Gospels, gradually became merged in the larger conceptions of him found in the Letters as the Head of the Church and of all Creation.

We thankfully acknowledge helpful criticism received from many quarters, and we have been greatly encouraged by numerous testimonies to the benefits resulting from our presentation of the historical books of the New Testament in language free from obsolete words and idioms. In issuing this further instalment of our work we again commend our undertaking to the blessing of Almighty God.

THE TRANSLATORS.

November, 1900.

CONTENTS.

GROUP I.

THE FIRST LETTER TO THE THESSALONIANS. PAGE

I.—Greeting and Thanksgiving. Chap. 1. 1—10 259
II.—The Apostle's Relations with His Converts. Chaps. 2—3 260
III.—Practical Exhortations. Chap. 4. 1—12 261
IV.—The Dead in Christ and the Coming of the Lord. ... ... Chaps. 4. 13—5. 11 262
V.—Further Exhortations, and Farewell. Chap. 5. 12—28 ... 263

THE SECOND LETTER TO THE THESSALONIANS.

I.—Greeting, and Thanksgiving in view of the Lord's Return.... Chap. 1 267
II.—The Lord's Return, and the 'Man of Sin.' Chap. 2. 1—12 268
III.—Exhortation, Prayer, and Farewell. Chaps. 2. 13—3 ... 268

GROUP II.

THE LETTER TO THE ROMANS.

I.—Greeting. Chap. 1. 1—7 275
II.—Thanksgiving, and Explanation of the Apostle's Delay in visiting Rome. Chap. 1. 8—13 275
III.—Acceptance with God due to Faith. Chaps. 1. 14—5 276
IV.—A sinful Life inconsistent with Acceptance by God. Chap. 6 282
V.—Deliverance from the Tyranny of Sin through Christ. Chap. 7 283
VI.—The Completeness of the Redemption by the Christ. Chap. 8 285
VII.—The Relations of Judaism, Heathenism, and Christianity. .. Chaps. 9—11 287
VIII.—Practical Advice about the Daily Life. Chaps. 12—13 ... 291
IX.—Restrictions on Christian Freedom. Chaps. 14—15. 6 ... 293
X.—The Apostle's Mission to the Heathen. Chap. 15. 7—21 ... 295
XI.—Farewell Messages, and Ascription of Praise. ... ... Chap. 15. 22—16 296

THE FIRST LETTER TO THE CORINTHIANS.

I.—Greeting and Thanksgiving. Chap. 1. 1—9... 301
II.—Exhortation to Unity. Chap. 1. 10—17 301
III.—The true Significance of the Cross. Chaps. 1. 18—3. 2 ... 302
IV.—The true Position of the Apostles. Chaps. 3. 2—4. 21 ... 304
V.—Immorality and Litigation in the Light of Christian Teaching. Chaps. 5—6. 20 306
VI.—Answers to Questions about Marriage and Heathen Feasts. Chaps. 7—11. 1 307
VII.—Regulations for Public Worship. Chap. 11. 2—34 313
VIII.—The Value of certain Spiritual Gifts. Chaps. 12—14 ... 315
IX.—The Resurrection of the Dead. Chap. 15 319
X.—Messages and Farewell. Chap. 16 321

THE SECOND LETTER TO THE CORINTHIANS. PAGE

I.—Greeting. Chap. 1. 1—2 325
II.—The Apostle's Grounds for feeling comforted. Chap. 1. 3—14 325
III.—The Apostle explains his Delay in visiting Corinth. ... ... Chap. 1. 15—2 326
IV.—The Apostle vindicates his Ministry. Chaps. 3—6. 13 ... 327
V.—Intimacy with the Heathen forbidden. Chaps. 6. 14—7. 1... 331
VI.—The Apostle's Satisfaction with his Converts. Chap. 7. 2—16 331
VII.—The Palestine Famine Fund. Chaps. 8—9 332
VIII.—The Apostle asserts and defends his Position. ... ... Chaps. 10—13. 10 335
IX.—Farewell and Blessing. Chap. 13. 11—14 339

THE LETTER TO THE GALATIANS.

I.—Greeting. Chap. 1. 1—5 343
II.—The Apostle's Relations to his Converts, and to the Law. ... Chaps. 1. 6—2 343
III.—The Tyranny of the Law and the Freedom of the Gospel. ... Chaps. 3—4 345
IV.—Practical Exhortations. Chaps. 5—6. 10 348
V.—Warnings and Farewell. Chap. 6. 11—18 350

GROUP III.

THE LETTER TO THE EPHESIANS.

I.—Greeting, and Ascription of Praise. Chap. 1. 1—14 ... 355
II.—The Apostle's Prayer for his Converts, with Thanksgiving for God's Power displayed in their Salvation. Chaps. 1. 15—2 356
III.—The Apostle's Prayer as the 'Apostle to the Heathen.' Chap. 3 358
IV.—Practical Precepts. Chaps. 4—6. 9 359
V.—Farewell Exhortation, Message, and Blessing. Chap. 6. 10—24 362

THE LETTER TO THE PHILIPPIANS.

I.—Greeting, Thanksgiving, and Prayer. Chap. 1. 1—11 ... 367
II.—The Apostle's Position and Feelings while in Prison. ... Chap. 1. 12—30 368
III.—Exhortations to various Christian Virtues. Chap. 2. 1—18 369
IV.—Timothy and Epaphroditus to be sent to Philippi. ... ... Chaps. 2. 19—3. 1 369
V.—Warnings against Judaism enforced by the Apostle's Example. Chap. 3. 2—21 370
VI.—Further Exhortations and Personal Messages. Chap. 4. 1—9 371
VII.—Acknowledgement of the Generosity of the Philippian Church. Chap. 4. 10—20 372
VIII.—Farewell Messages. Chap. 4. 21—23 372

THE LETTER TO THE COLOSSIANS.

I.—Greeting, Thanksgiving, and Prayer. Chap. 1. 1—12 ... 375
II.—The Person and Work of the Christ. Chap. 1. 13—23 ... 376
III.—The Apostle's Labours and Anxiety for his Church. ... Chaps. 1. 24—2. 5 376
IV.—Union with Christ the antidote to Judaizing Teachings. ... Chaps. 2. 6—3. 4 377
V.—Practical Exhortations. Chaps. 3. 5—4. 6 378
VI.—Farewell Messages. Chap. 4. 7—18 379

GROUP I.

THE FIRST LETTER TO THE THESSALONIANS.

THE SECOND LETTER TO THE THESSALONIANS.

TO THE THESSALONIANS—I.

ST. PAUL'S FIRST LETTER TO THE THESSALONIANS.

WRITTEN FROM CORINTH ABOUT 52 A.D.

THESSALONICA, now the Turkish town of Salonica, was an important seaport in Macedonia, on the great high-road by which trade travelled between Europe and Roman Asia. Attracted, probably, by its large Jewish population and by its admirable position as a centre for the diffusion of his Message, the Apostle Paul visited the town in the course of his second missionary tour (Acts 17), preaching in the Synagogue and working at his trade as a tent-maker (I. Thess. 2. 9; II. Thess. 3. 8). At the end of three weeks he had gained many converts, but then his unbelieving countrymen succeeded in stirring up a furious commotion against him and his companions. The mob stormed the house in which they were staying, and Paul and Silas barely escaped with their lives. Leaving Thessalonica they travelled on to Beroea, and thence to Athens and Corinth. But while at Athens, news reached the Apostle that the little Christian community from whom he had thus been compelled to part were themselves suffering terrible persecution. Upon hearing this, the keen interest which he felt in their welfare made him eager to return to them (2. 18). But finding that this was impossible at present, he sent Timothy to them to obtain further information and to comfort and encourage them amidst their sufferings (3. 2). Upon Timothy's return to Corinth, bringing a report which was for the most part gratifying, the Apostle wrote this Letter.

TO THE
THESSALONIANS—I.

I.—Greeting and Thanksgiving.

To the Thessalonian Church in union with God the Father and the Lord Jesus Christ, 1 1
From Paul, Silas, and Timothy.
May God bless you and give you peace.

We are continually mentioning you in our prayers and 2
thanking God for you all; for in the presence of our God and 3
Father, we never fail to recall the efforts that have resulted from your faith, the toil prompted by your love, and the patient endurance sustained by your hope in our Lord Jesus Christ.
Brothers, God loves you, and we are sure that he has chosen 4
you; for the Good News that we brought came home to you, 5
not merely as so many words, but with a power due to the influence of the holy Spirit; and it carried with it full conviction. Nor have you forgotten the life we lived among you for your good. And you on your part began to copy not only 6
us but the Master also; and in spite of much suffering you welcomed the Message with a gladness inspired by the holy Spirit. By all this you became an example to every one 7
throughout Macedonia and Greece who had accepted the Faith. For it was from you that the Lord's Message resounded 8
throughout Macedonia and Greece, and besides that, the story of your faith in God has spread far and wide; so that there is no need for us to say anything about it. Indeed, in speaking 9
about us, people of their own accord tell of the successful visit which we paid you, and how, leaving your idols, you turned to God and became servants of the true and ever-living God, and are now awaiting the Coming from Heaven of his Son 10
whom he raised from the dead—Jesus, our deliverer from the punishment which is impending.

II.—The Apostle's Relations with his Converts.

Yes, Brothers, you know without being reminded that our visit to you was not without results. On the contrary, although we had, as you know, experienced suffering and ill-treatment at Philippi, we had the courage, by the help of our God, to tell you God's Good News in spite of great opposition. For our appeal to you was not based on a delusion, nor was it made from unworthy motives, or with any intention of misleading you. But we have been regarded by God as worthy to be entrusted with the Good News, and therefore we tell it. Our wish is not to please men, but to please God who *tests* our *hearts*. Never at any time, as you know, did we use the language of flattery, or make false professions in order to hide selfish aims. God will bear witness to that. Nor were we eager to win honour from men, either from you or from any one else, although, as Christ's Apostles, we might have stood on our dignity. But we lived among you with a childlike simplicity; we were like a woman nursing her own children. In our strong affection for you, that seemed the best way of sharing with you, not only God's Good News, but our very lives as well—so dear had you become to us. You will not have forgotten, Brothers, our labour and toil. Night and day we worked at our trades, in order not to be a burden to any of you, while we proclaimed to you God's Good News. You will bear witness, and God also, that our relations with you who believed it were pure, and upright, and beyond reproach. Indeed you know that, like a father with his own children, we used to encourage and comfort every one of you, and solemnly plead with you. We urged you to make your daily lives worthy of God who is calling you into his Kingdom to share in his Glory.

1 2 2 3 4 5 6 7 8 9 10 11 12

This, too, is a reason why we also never fail to thank God—because in receiving the teaching that you had from us, you accepted it, not as the teaching of man, but as—what it really is—the teaching of God, who is even now at work within you who have accepted the Faith. You, Brothers, began to copy the example of the Churches of God in Judaea that are in union with Jesus Christ; for you, in your turn, suffered at the hands of your fellow-citizens, in the same way as they did at the hands of the Jews—the men who not only killed the Lord Jesus, but persecuted the Prophets and us. They do not try to please God, and they are enemies to all the world, for they try to prevent us from speaking to the heathen with a view to their Salvation, and so are always *increasing the measure* of their *iniquity*. But God's judgement has overtaken them at last!

13 14 15 16

[4] *Jer.* 11. 20. [16] *Gen.* 15. 16.

As for ourselves, Brothers, our having been absent from you 17
even for a short time—though in body only, and not in spirit—
made us all the more eager to see your faces again ; and the
longing to do so was strong upon us. Therefore we made up 18
our minds to come to see you—at least I, Paul, did more than
once—but Satan put difficulties in our way. For what hope or 19
happiness will be ours, or what crown shall we have to boast
of, in the presence of Jesus, our Lord, when he comes, if it be
not you ? Indeed you are already our pride and our delight ! 20

And so, as we could bear it no longer, we made up our 1 3
minds to remain behind alone at Athens, and sent Timothy, 2
our Brother and God's Minister in the Cause of the Good News
of the Christ, to strengthen you, and to encourage you in your
faith, so that none of you should be shaken by the troubles 3
through which you are passing. You know, without my
telling you, that we are destined to meet with such things.
Indeed, while we were with you, we warned you beforehand 4
that we were certain to encounter trouble. And so it proved,
as you know. Therefore, since for my part I could no longer 5
endure the uncertainty, I sent to make inquiries about your
faith, fearing that the Tempter might have tempted you, and
that so our toil might prove of no avail. It is true that 6
when Timothy recently returned to us from you with good
news of your faith and love, and told us how kindly you think
of us—always longing, he said, to see us, just as we are longing
to see you—we felt encouraged about you, Brothers, on hearing 7
it. We felt encouraged at your faith, in spite of all our diffi-
culties and troubles. For to know that you are holding fast to 8
the Master is new life to us. How can we thank God enough 9
for all the happiness that you are giving us in the sight of our
God ? Night and day we pray most earnestly that we may see 10
you face to face, and make good any deficiencies in your faith.

May our God and Father himself and Jesus, our Lord, make 11
the way plain for us to come to you. And as for you, may the 12
Lord fill your hearts to overflowing with love for one another
and for everybody, just as our hearts are filled with love
for you. Then your characters will be strengthened and your 13
holiness of life put beyond reproach, in the sight of our God
and Father, at the Coming of our Lord Jesus, with all his
Holy Ones.

III.—Practical Exhortations.

Further, Brothers, we beg and exhort you in the name of 1 4
Jesus, our Lord, to carry out more fully than ever all that you
have learnt from us as to what your daily life must be, if it is
to please God—and indeed it is that already. For you have 2
not forgotten the directions that we gave you on the authority
of Jesus, our Lord.

This, I tell you, is God's purpose—that you should be holy. 3
His will is that you should keep from all immorality; that each 4
of you should see the duty of making one woman his wife,
purely and honourably, and not for the mere gratification of 5
his passions, *like the heathen who know nothing of God;* and that 6
none of you should over-reach or take advantage of his Brother
in such a matter. *The Lord takes vengeance* upon all who do
such things, as we have already warned you and solemnly
declared. For God's Call to us does not allow an impure life, 7
but demands holiness. Therefore those who treat this warn- 8
ing with contempt are treating with contempt, not man, but
God who *gives you his* holy *Spirit.*

On the subject of love for the Brethren there is no need to 9
write to you; for you, at any rate, have been taught by God to
love one another. And indeed that is the very way in which 10
you already act towards all the Brethren throughout Macedonia.

Yet, Brothers, we urge you to still further efforts. Make it 11
your ambition to live quietly, and to attend to your own busi-
ness, and to work with your hands, as we directed you; so that 12
your conduct may win respect from outsiders, and that you
may not be in want of anything.

IV.—The Dead in Christ and the Coming of the Lord.

As regards those who have passed to their rest, we do not 13
wish you, Brothers, to be in ignorance for fear your grief
should be like that of others, who have no hope. For since 14
we believe that Jesus died and rose again, it follows that God
will bring with Jesus those who through him have passed to
their rest. This is what we have to tell you on the 15
authority of the Lord—that those of us who shall still be living
at the Coming of the Lord will have no advantage over those
who have passed to their rest. For, with a loud summons, 16
with the shout of an archangel, and with the trumpet-call of
God, the Lord himself will come down from Heaven. Then, 17
first, those who died in union with Christ will rise; and after-
wards we who shall still be living shall be caught up in the
clouds, in company with them, to meet the Lord in the air;
and so we shall be with him always. Comfort one 18
another, therefore, with what I have told you.

But with regard to the exact time and date, there is no need, 1 **5**
Brothers, for any one to write to you. You yourselves know 2
quite well that the Day of the Lord will come just as a thief
comes in the night. When people are saying 'All is quiet and 3
safe,' it is then that, like birth-pains upon a woman with child,
ruin comes suddenly upon them, and there will be no escape!

5 *Ps.* 79. 6; *Jer.* 10. 25. 6 *Ps.* 94. 1. 8 *Ezek.* 37. 14.

You, however, Brothers, are not in darkness, that the daylight 4
should take you by surprise as if you were thieves. All of you, 5
at least, are at home in the Light and in the Day. We
do not belong to the night, nor to darkness. Therefore we 6
must not sleep like others do. On the contrary, we must be
watchful and self-controlled. It is at night that people sleep, 7
and at night that drunkards get drunk. But we, who belong 8
to the Day, must control ourselves, and *put on* faith and love
as *a breastplate*, and the hope of *Salvation* as *a helmet*. For God 9
did not destine us for punishment, but to obtain Salvation
through Jesus Christ, our Lord; who died for us, so that, 10
whether we remain alive or have fallen asleep, we may live
with him. Therefore encourage one another, and try 11
to build up each other's characters, as indeed you are doing.

V.—Further Exhortations, and Farewell.

Further, we beg you, Brothers, to show regard for those 12
who toil among you and are your leaders in the Lord's
service, and give you counsel. You should hold them in the 13
greatest esteem and affection for the sake of their work. Live
at peace with one another. We entreat you also, 14
Brothers, to warn the disorderly, comfort the faint-hearted,
give a helping hand to the weak, and be patient with every one.
Take care that none of you ever pays back wrong with wrong. 15
On the contrary, in your dealings with one another and with
everybody, always follow the kindest course. Always 16
be joyful; never cease to pray; under all circumstances thank 17, 18
God. For this is his will for you as made known in Christ
Jesus. Do not stifle the voice of the Spirit; do not make light 19, 20
of prophetic gifts. Bring everything to the test; cling to 21
what is good; *hold aloof from every* form of *wickedness*. 22
May God himself, the giver of peace, make you perfectly holy; 23
and may your spirits, souls, and bodies be kept perfect and
faultless until the Coming of Jesus Christ, our Lord. He who 24
calls you may be trusted; he will complete his work.

Brothers, pray for us. 25

Greet all the Brothers with a sacred kiss. I adjure 26, 27
you in the Lord's name to have this letter read to all the
Brethren.

May the blessing of Jesus Christ, our Lord, be with you. 28

[8] *Isa.* 59. 17. [22] *Job* 1. 1; 2. 3.

TO THE THESSALONIANS—II.

ST. PAUL'S SECOND LETTER TO THE THESSALONIANS.

WRITTEN FROM CORINTH ABOUT 53 A.D.

It is probable that about a year intervened between the Apostle's two Letters to this Macedonian Church. The Thessalonians had somewhat misunderstood what he had said in the first Letter as to the nearness of the time of Christ's Return to the earth, and idleness and disorder had become prevalent among them as the result. St. Paul wrote this second Letter to correct the misunderstanding, and to urge them to fortitude, calmness, and industry.

TO THE
THESSALONIANS—II.

I.—Greeting, and Thanksgiving in view of the Lord's Return.

To the Thessalonian Church in union with God our Father and the Lord Jesus Christ,
From Paul, Silas, and Timothy.
May God, the Father, and the Lord Jesus Christ bless you and give you peace. 1 1 2

Brothers, it is our duty to be always thanking God about you. This is but right, considering the wonderful growth of your faith, and because, without exception, your love for one another is continually increasing. So much is this the case that, of our own accord, as we move among the Churches of God, we speak with pride about the patience and faith which you have shown in spite of all the persecutions and troubles that you are enduring. These persecutions will vindicate God's justice as a judge, and as the result of them, you will be reckoned worthy of God's Kingdom, for the sake of which you are now suffering. For God deems it just to repay with trouble those who bring trouble on you, and to give rest to you who are enduring trouble, as well as to us, at the Appearing of the Lord Jesus. He will come from Heaven with his mighty angels, *in flaming fire*, and will *inflict punishment upon those who refuse to know God*, and *upon those who turn a deaf ear* to the Good News of Jesus, our Lord. These men will pay the penalty of an enduring death and banishment *from the presence of the Lord and from the glorious manifestation of his might, when he comes in order to be honoured in his People*, and *admired* in all who have learnt to believe in him, through believing the testimony that we gave you—as he will be *on That Day*. In view of this our constant prayer for you is that our God may count you worthy of the Call that you 3 4 5 6 7 8 9 10 11

8 *Isa.* 66. 14—15; *Jer.* 10. 25; *Ps.* 79. 6. 9—10 *Isa.* 2. 10, 11, 19, 21; *Ps.* 89. 7; 68. 35 (Septuagint); *Isa.* 49. 3.

have received, and by his power bring to their full perfection your delight in all goodness and the work that results from your faith. *Then will the name* of Jesus, our Lord, *be honoured* 12 *in you,* and you in him—such is the mercy of our God and the Lord Jesus Christ.

II.—The Lord's Return, and the 'Man of Sin.'

As to the Coming of Jesus Christ, our Lord, and our being 1 2
gathered to meet him, we beg you, Brothers, not lightly to let 2
your minds become unsettled, nor yet to be alarmed by any so-called 'inspired' statement, or by any message, or by any letter, purporting to come from us, to the effect that the Day of the Master is here. Do not let any one deceive you, try as 3
they may. For come it will not, until after the Great Apostasy and the appearing of that Incarnation of Wickedness, who is born for destruction, and who opposes himself to *every* one that 4
is spoken of as a *God* or as an object of worship, *and so exalts himself above* them that *he seats himself in the* Temple *of God,* and displays himself as actually being God! Do you not recollect 5
how, when I was with you, I used to speak to you of all this? And you know now what the restraining influence is which 6
prevents his appearing before his appointed time. Wicked- 7
ness, indeed, is already at work in secret; but only until he who is at present exercising restraint is removed out of the way. Then will *Wickedness Incarnate* appear, but the Lord 8
Jesus *will destroy* him *with the breath* of his lips and bring him to nothing by the splendour of his Coming. For at the 9
Coming of the Lord there will be great activity on the part of Satan, in the shape of all kinds of deceptive miracles, signs, and marvels, as well as of wicked attempts to delude—to the 10
ruin of those who are on their way to destruction, because they have never received and loved the Truth to their own Salvation. This is why God is sending upon them a mislead- 11
ing influence to cause them to believe what is intended to deceive them; and so sentence will be passed on all those who 12
refuse to believe the Truth, but find pleasure in wickedness.

III.—Exhortation, Prayer, and Farewell.

Brothers, *whom the Lord loves,* we, for our part, ought to be 13
always thanking God concerning you, for, from the first, God chose you for Salvation through the purifying influences of his Spirit, and through your belief in the Truth. It was to this 14
that you were called by the Good News which we brought you, with a view to your attaining to the glory of Jesus Christ,

12 *Isa.* 66. 5. 4 *Dan.* 11. 36—37; *Ezek.* 28. 2. 8 *Isa.* 11. 4; *Job.* 4. 9.
13 *Deut.* 33. 12.

our Lord. Well then, Brothers, stand firm, and hold fast by 15
the truths that we brought you, whether you learnt them from
us by word of mouth or by letter. And may our Lord 16
Jesus Christ himself, and God our Father, who loved us and,
in his mercy, gave us unfailing comfort and good ground for
hope, comfort your hearts and strengthen you to persevere in 17
doing and saying all that is right.

In conclusion, Brothers, pray for us—pray that the Lord's 1 3
Message may spread rapidly, and everywhere be received with
honour as it was among you; and that we may be preserved 2
from wrong-headed and wicked men—for it is not every one
who accepts the Faith. The Lord, however, is faithful, 3
and he will give you strength, and guard you from Evil. And 4
when we think of you, our confidence in the Lord leads us to
believe that you are doing, and will do, what we direct you.
May the Lord lead you to a heartfelt love for God, 5
and to a stedfastness like that of the Christ.

Further, Brothers, we also bid you on the authority of 6
the Lord Jesus Christ, to have no dealings with any Brother
who is living an ill-regulated life and one not in agreement
with the teaching which you received from us. For you 7
already know that you ought to copy our example. When we
were with you, our conduct was not ill-regulated, nor did 8
we eat any one's bread without paying for it. Night and
day, with labour and toil, we used to work at our trades, in
order not to be a burden upon any of you. This was not 9
because we had not a right to receive support, but our object
was to give you in our conduct a pattern for you to copy.
Indeed, when we were with you, the principle we laid down 10
for you was—'If a man does not choose to work, then he
shall not eat.' The fact is that we hear there are people 11
among you who are living ill-regulated lives, and who, instead
of attending to their own business, are mere busy-bodies. All 12
such people we urge, and we beg it of them in the name of the
Lord Jesus Christ, quietly to attend to their business and so earn
their own living. Brothers, you must not grow weary 13
of doing what is right. If any one disregards what we have 14
said in this letter, note that man and avoid his company,
so that he may feel ashamed. Yet do not think of him as an 15
enemy, but caution him as you would a Brother. May the 16
Lord, from whom all peace comes, give you his peace at
all times and in all ways. May he be with you all.

I, Paul, add this farewell in my own handwriting. Every 17
letter of mine is signed in this way. This is the way in which
I write. May the blessing of Jesus Christ, our Lord, be with 18
you all.

GROUP II.

THE LETTER TO THE ROMANS.

THE FIRST LETTER TO THE CORINTHIANS.

THE SECOND LETTER TO THE CORINTHIANS.

THE LETTER TO THE GALATIANS.

TO THE ROMANS.

ST. PAUL'S LETTER TO THE ROMANS.

WRITTEN FROM CORINTH 58 A.D.

ST. PAUL had often wanted to visit Rome, but up to the time of writing this Letter he had been prevented by various causes from doing so (1. 11, 13; Acts 19. 21). At last there seemed to be a probability of his long-cherished hope being realized. In the course of his third missionary tour he was in Corinth, and was about to go to Jerusalem to carry to the poor Christians there the charitable contributions of several other Churches. Upon leaving Jerusalem it was his intention to visit Spain, and he hoped to spend a short time in Rome on the way (15. 24). He wrote the present Letter in anticipation of this journey to the West and for the purpose of putting in writing beforehand a full statement of certain important Truths.

TO THE
ROMANS.

I.—Greeting.

To all at Rome who are dear to God and have been called to become Christ's People, 1–7 1

From Paul, a servant of Jesus Christ and a duly called Apostle. I have been set apart to tell God's Good News, promised long ago by his Prophets in the sacred writings, concerning his Son, Jesus Christ, our Lord; who, as regards his earthly parentage, was descended from David, but as regards the Spirit of holiness which was in him, was miraculously proved to be the Son of God by his resurrection from the dead. It is through him that we received our Apostolic office, in order to secure for his Cause submission to the Faith among all nations. And included among these you yourselves are to be found, having received a Call from Jesus Christ.

May God, our Father, and the Lord Jesus Christ bless you and give you peace.

II.—Thanksgiving, and Explanation of the Apostle's Delay in visiting Rome.

First I thank my God through Jesus Christ about all of you, 8
because the report of your faith is spreading throughout the
world. God, to whom I render spiritual service in the work of 9
telling the Good News of his Son, will bear me witness that I
never omit to mention you when I pray, asking, as I do, that 10
if God be willing, I may some day at last find the way open to
visit you. For I am longing to see you, in order to impart to 11
you some spiritual gift and so give you fresh strength—in other 12
words, that both you and I may find encouragement in each
other's faith. I should like you to know, Brothers, that I have 13

many times intended coming to see you, but till now I have been prevented. For I want to find among you some fruit of my labours as I have already done among other nations.

III.—Acceptance with God due to Faith.

I have a duty both to Greeks and to uncivilized nations, both 14
to clever and to simple-minded people. And so, as far as lies 15
in my power, I am eager to tell the Good News to you who are
in Rome. For I am not ashamed of the Good News. It is 16
the power by which God brings Salvation to every one who
believes it, to the Jew first and then to the Greek. For in it 17
there is a revelation of a righteousness which comes from God,
the result of faith and leading to faith; as Scripture says—
'*Those who stand right with God will find Life as the result of faith.*'

So, too, there is a revelation from Heaven of God's judge- 18
ment against irreligion and wrong-doing in every form; for
men are, by wrong-doing, suppressing the Truth. They have in 19
their minds a clear knowledge of God. He himself gave it to
them. Ever since the creation, God's invisible attributes—I 20
mean his eternal power and divine character—have been made
visible, and brought within men's apprehension by what he has
made and done. Therefore they have no excuse. They learnt 21
to know God, and yet did not honour him as God or thank
him. Their speculations about him ended in nothing, and
their foolish minds were darkened. They claimed to be wise, 22
but proved themselves fools; and *for the glory* of the immortal 23
God *substituted images in the likeness*, either of mortal man, or of
birds, animals, or reptiles.

That is why God abandoned them to impurity, letting them 24
follow the cravings of their hearts and make a degrading use
of their bodies with one another; for they had substituted a 25
lie for the truth about God, and had reverenced and worshipped
created things rather than the Creator, who is to be praised for
ever. Amen. That, I say, is why God abandoned them 26
to degrading passions. The women among them exchanged the
natural use of their bodies for an unnatural one, and the men, 27
too, disregarding that for which women were intended by
nature, were consumed with passion for one another. Men
indulged in vile practices with men, and received in their own
bodies the inevitable punishment of their perverseness.

Then, as they did not think a full knowledge of God worth 28
retaining, God abandoned them to depraved thoughts, so that
they did all kinds of shameful things. They revelled in every 29

[17] *Hab.* 2. 4. [23] *Ps.* 106. 20.

form of wrong-doing, wickedness, greed, and vice. Their lives were full of envy, murder, quarrelling, treachery, and spite. They became back-biters, slanderers, impious, insolent, 30
and arrogant boasters. They invented new sins. They disobeyed their parents. They were senseless, untrustworthy, 31
destitute of natural affection and compassion, knowing well 32
God's decree, that those who indulge in such practices deserve to die, and yet being not only guilty of them, but also on terms of intimacy with those who indulge in them.

Therefore, whoever you are, my friend, who set yourself up 1 2
as a judge, you have nothing to say in your own defence. In judging others you condemn yourself, for you who set yourself up as a judge indulge in the very same practices. And we 2
know that God's judgement falls unerringly upon those who indulge in them. Tell me, my friend—you who judge those 3
that indulge in such practices and are yet guilty of them—do you reckon upon escaping God's judgement? Or do you think 4
lightly of the wealth of his kindness and patience and forbearance, not realizing that in his kindness he is trying to bring you to repentance? As the result of your obstinate re- 5
fusal to repent, you are storing up for yourself punishment on the Day of punishment, when God's justice as a judge will be revealed; for *he will give every one what his actions deserve.* 6
He will give to those who, by perseverance in doing good, aim at 7
glory, honour, and immortality, enduring Life; while for those 8
who are self-willed, and disobedient to the Truth but obedient to Evil, there will be punishment and vengeance, distress and 9
despair, which will come upon every human being who persists in leading a wicked life—upon the Jew first and then upon the Greek. But there will be glory, honour, and peace for all who 10
lead good lives—for the Jew first and then for the Greek, since God does not recognize human distinctions. 11

All who sin apart from any Law will also perish apart from 12
any Law; while all who, when they sin, are under Law, will be judged by Law. It is not those that hear the words of a 13
Law who stand right with God, but those that obey it. When 14
heathens who have no Law do naturally what the Law requires, though they have no Law they are a Law to themselves; for what the Law demands can be seen written on their 15
hearts. Their consciences, too, corroborate it, while in their thoughts they argue either in self-accusation or, it may be, in self-defence—at a time when God passes judgement, through 16
Christ Jesus, on what men have kept secret. So the Good News, as I have taught it, declares.

But, perhaps, you bear the name of 'Jew,' and are relying 17

[6] *Ps.* 62. 12; *Prov.* 24. 12.

upon Law, and are proud of belonging to God, and understand his will, and, through hearing the Law read, appreciate moral excellence. You are confident that you are a guide to the blind, a light to people who are in the dark, an instructor of those who are wanting in sense, and a teacher of the childish, because in the Law you possess the outlines of Knowledge and Truth. Why, then, you teacher of others, do you not teach yourself? Do you preach against stealing, and yet steal? Do you forbid adultery, and yet commit it? Do you loathe idols, and yet rob their temples? Are you proud of your Law, and yet do you dishonour God by breaking it? Why, as Scripture says—'*The very name of God is reviled among the heathen because of your conduct*'[24]! Circumcision has its value, if you are obeying the Law. But if you are a law-breaker, your circumcision has practically ceased to exist. If, then, an uncircumcised man pays attention to the requirements of the Law, will not he, although not circumcised, be regarded by God as if he were? Indeed, the man who remains uncircumcised owing to his birth, and yet scrupulously obeys the Law, will condemn you, who, in spite of your written Law and your circumcision, are yet a law-breaker. For a man who is only a Jew outwardly is not a real Jew, nor is outward bodily circumcision real circumcision. The real Jew is the man who is a Jew in soul; and the real circumcision is that of the heart, a spiritual thing and not a literal one. Such a man wins praise from God, though not from men.

18 19 20 21 22 23 24 25 26 27 28 29

What is the advantage, then, of being a Jew? or what is the use of circumcision? Great in every way. First of all, because the Jews were entrusted with God's utterances. What follows then? Some, no doubt, showed a want of faith; but will their want of faith make God break faith? Certainly not; God must prove true, though *every man prove a liar*! As Scripture says of God—

3 1 2 3 4

> '*That thou mayest be shown to be right in what thou sayest,*
> *And gain the day when men would judge thee.*'[4]

But what are we to say if our wrong-doing brings out God's righteousness? Will God be wrong in inflicting punishment? (I am only speaking as men do.) Certainly not; or how will God judge the world? But, it is urged, if my falsehood brings honour to God by making his truthfulness more apparent, why am I, like others, still condemned as a sinner? Why should we not say—as some people slanderously assert that we do say—'Let us do evil that good may come'? The condemnation of such people is indeed just!

5 6 7 8

What follows then? Are we Jews in any way superior to others? Not at all. We have already charged all alike, both Jews and Greeks, with being in subjection to sin.

9

[24] *Isa.* 52. 5. [4] *Ps.* 116. 11; 51. 4.

As Scripture says— 10

'There is not one who stands right with God,
Not one who understands, not one who is searching for God! 11
They have all gone astray; they have one and all become depraved; 12
There is no one who is doing good—no, not one!'
'Their throats are like opened graves; 13
They deceive with their tongues.'
'The venom of serpents lies behind their lips,'
'And their mouths are full of bitter curses.' 14
'Their feet run quickly to shed blood. 15
Distress and trouble dog their steps, 16
And the path to peace they do not know.' 17
'The fear of God is not before their eyes.' 18

Now we know that everything said in the Law is addressed 19
to those who are under its authority, in order that every mouth
may be closed, and the whole world become liable to the
judgement of God. For *no human being will stand right* 20
with God as the result of actions done in obedience to Law;
for through Law there comes a clear conception of sin. But 21
now, quite apart from Law, there stands revealed a righteous-
ness which comes from God, and to which the Law and the
Prophets bear witness. It is a righteousness which comes 22
from God through faith in Jesus Christ, and is for all, without
distinction, who believe in him. For all have sinned, and all 23
fall short of God's glorious ideal, but, in his mercy, are being 24
set right with him through the deliverance which is in Christ
Jesus. For God placed him before the world, to be, by his 25
sacrifice of himself, a means of reconciliation through faith in
him. God did this, in order to prove his righteousness, and
because in his forbearance he had passed over the sins men
had previously committed; God did this, I repeat, as a proof, 26
at the present time, of his own righteousness, in order that he
might be righteous, and make those who have faith in Jesus
stand right with himself.

What, then, becomes of our boasting? There is no room 27
left for it. What sort of Law forbids it? A Law prescribing
acts? No, a Law prescribing faith. For we conclude that a 28
man stands right with God through faith, quite apart from
actions done in obedience to Law. Or can it be that God is 29
only the God of the Jews? Is he not also the God of the
heathen? Yes, he is theirs too, since there is only one God. 30
And he will make those who are circumcised stand right with
him as a result of faith, and those who are uncircumcised stand
right by means of their faith. Do we then use faith to over- 31
throw Law? Certainly not; we establish its authority.

What then, it may be asked, are we to say about Abraham, 1 4
the ancestor of our nation? If he stood right with God as the 2
result of his actions, he has something to be proud of. Yes,

10—18 *Ps.* 14. 1, 3; 5. 9; 140. 3; 10. 7; 36. 1; *Isa.* 59. 7—8. 20 *Ps.* 143. 2.

but not before God. For what are the words of Scripture? 3
'*Abraham believed God, and his faith was regarded by God as righteousness.*' Now wages are regarded as due to those who 4
work, not as a favour, but as a debt; while as for those who do 5
not depend upon what they do, but have faith in him who can make the godless stand right with him, their faith is regarded by God as righteousness. In exactly the same way David 6
speaks of the happy position of the man who is regarded by God as righteous apart from actions—

'*Happy are those whose wrong-doings have been forgiven and over* 7
whose sins a veil has been drawn!
Happy the man whom the Lord will never regard as sinful!' 8

By whom, then, is this happy position enjoyed? By the cir- 9
cumcised? or by the uncircumcised as well? We say that
'*Abraham's faith was regarded by God as righteousness.*' Under 10
what circumstances, then, did this take place? after his circumcision or before it? Not after, but before. And it was 11
as a sign of this that *he received the rite of circumcision*—a mark of the righteousness secured by the faith of *an uncircumcised man*—in order that he might be the father of all who have faith in God even though they are uncircumcised, that they also may be regarded by him as righteous. And, in circumcision, he was 12
to be father to those who not only are circumcised, but are also men who tread in the steps of our father Abraham as regards the faith which he had while still uncircumcised.

Indeed, the promise that he should possess the world did not 13
come to Abraham or his descendants by means of Law, but by means of the righteousness which is secured through faith. If 14
those who rely upon Law are to possess the world, then faith is robbed of its value and the promise comes to nothing! Law, 15
indeed, brings punishment; but where no Law exists, no breach of it is possible.

This is why righteousness depends upon faith, so that it may 16
be God's gift, and that the fulfilment of the promise may be made certain for all Abraham's descendants—not only for those who have the Law, but also for those who simply have Abraham's faith. For, in the sight of that God in whom Abraham believed, and who gives life to the dead, and speaks of what does not yet exist as if it did, Abraham is the father of us all. As Scripture says—'*I have made thee the father of many* 17
nations.' Though things looked hopeless, Abraham, sustained 18
by hope, put faith in God; in order that, in fulfilment of the words '*so many shall thy descendants be,*' he might become *the father of many nations.* Though he was nearly a hundred years old, 19
yet his faith did not fail him, even when he thought of his own body, then utterly worn out, and remembered that Sarah was

3 *Gen.* 15. 6. 7—8 *Ps.* 32. 1—2. 9 *Gen.* 15. 6. 11 *Gen.* 17. 11. 17—18 *Gen.* 17. 5.
18 *Gen.* 15. 5.

past bearing children. He was not led by want of faith 20
to doubt God's promise. On the contrary, his faith gave him
strength; and he praised God, in the firm conviction that what 21
God has promised he is able also to carry out. And that was 22
why it was said of his faith that '*it was regarded by God as righteousness.*'

Now these words were not written simply for his sake, but 23
for our sakes as well. And our faith will be regarded by God 24
in the same light, if we believe in him who raised Jesus, our
Lord, from the dead; for Jesus *was given up to death because of* 25
our offences, and raised from the grave because we stand right
with God.

Since, then, as the result of faith we stand right with God, 1 5
let us enjoy peace with him through Jesus Christ, our Lord.
It is through him that, by means of our faith, we have obtained 2
admission to the place in God's favour in which we now stand.
So let us triumph in our hope of attaining God's glorious
ideal. And not only so, but let us also triumph in our troubles; 3
for we know that trouble produces endurance, and endurance 4
stability of character, from which springs hopefulness—a
hopefulness *which never disappoints*. For the love of God 5
has, through the holy Spirit which was given us, flooded
our hearts; seeing that, while we were still powerless, Christ, 6
in God's good time, died on behalf of the godless. Scarcely any 7
one will die even for an upright man; though possibly for a
really good man some one might actually have the courage to
die. But God puts his love for us beyond doubt by the fact 8
that Christ died on our behalf, while we were still sinners.
Much more, then, now that by his sacrifice of himself we 9
stand right with God, shall we be saved through him from
God's judgement. For if, when we were God's enemies, we 10
became reconciled to him through the death of his Son, much
more, when we have been reconciled to him, shall we be saved
by sharing Christ's Life. And not only so, but we glory in 11
God, through Jesus Christ, our Lord, through whom we have
now obtained reconciliation.

Well then, sin came into the world through one man, and 12
through sin came death; and in this way death spread to
all mankind, because all mankind had sinned. Even before 13
the time of the Law there was always sin in the world. But sin
cannot be charged against a man where no Law exists. Yet 14
Death reigned between the times of Adam and Moses, even
over those whose sin was not a breach of Law as Adam's was.
And Adam is a figure of the One to come. But there 15
is a great contrast between Adam's offence and God's gift of

22—23 *Gen.* 15. 6. 25 *Isa.* 53. 12 (Septuagint). 5 *Ps.* 22. 5.

mercy. For if, owing to the offence of the one man, the whole race died, it is still more certain that God's mercy, and the gift given in his mercy which found expression in the one man, Jesus Christ, were lavished upon the whole race. There is 16
a contrast, too, between the gift and the results of the one man's sin. The judgement which followed upon the one man's sin led to condemnation, but God's gift of mercy which followed upon many offences led to our standing right with him. For if, owing to the offence of the one man, Death 17
reigned through that one man, it is far more certain that those who obtain in rich abundance God's mercy and his gift of righteousness will find Life, and will reign, through the one man, Jesus Christ. Briefly then, just as a single 18
offence resulted for all mankind in condemnation, so, too, a single decree setting man right with God resulted for all mankind in righteousness and Life. For as through the disobe- 19
dience of the one man the whole race were made sinners, so, too, through the obedience of the one, the whole race will be set right with God. Law was only added to make the offence 20
greater. But the greater the sin, the wider was God's mercy; in order that, just as Sin had reigned in Death, so, too, Mercy 21
might reign through righteousness, and result in enduring Life, through Jesus Christ, our Lord.

IV.—A Sinful Life inconsistent with Acceptance by God.

What inference, then, shall we draw? Are we to continue 1 **6**
to sin, in order that God's mercy to us may be the greater? Certainly not; we became dead to sin, and how can we go on 2
living in it? Or can it be that you do not know that all who 3
were baptized into union with Christ Jesus were baptized into union with him in his death? Consequently, through baptism 4
into union with him in his death, we were buried with him; in order that, as Christ was raised from the dead by a display of the Father's power, so we, also, may live a new Life. If we 5
have become united with him by an experience resembling his death, surely we shall also become united with him by an experience resembling his resurrection. For we must recog- 6
nize the fact that our old self was crucified with Christ, in order that our body may cease to be under the tyranny of Sin, so that we may no longer be slaves to Sin. For those who 7
have become dead to sin are released from its power. Now 8
our belief is that, as we have shared Christ's death, we shall also share his Life. We know indeed that Christ, having once 9
risen from the dead, will not die again. Death has power over him no longer. For the death that he died, was a death to 10
sin, once and for all. But the Life that he now lives, he lives

for God. So, too, with you—regard yourselves as dead to sin, 11
but as living for God, through union with Christ Jesus.
Therefore Sin must not reign in your mortal bodies and 12
compel you to obey its cravings. Do not give up any part of 13
your body to Sin, to be used in doing wrong, but once for all
give up your selves to God, as those who, though once dead,
now have Life; and give up to him the various parts of your
bodies to be used in doing right. For Sin shall have no power 14
over you. You are living under the reign, not of Law, but of
Mercy.
What follows then? Are we to sin because we are living 15
under the reign of Mercy and not of Law? Certainly not.
Surely you know that, when you bind yourselves as servants 16
to any one in order to obey him, you are the servants of the
person whom you thus obey! This is true, both of the service
of Sin which leads to Death, and of the service of Duty which
leads to righteousness. I thank God that, though you were 17
once servants of Sin, yet you learnt to give hearty obedience
to that form of Teaching under which you were placed. Set 18
free from the power of Sin, you became servants to Righteous-
ness. I speak in everyday language because of the weakness 19
of your human nature. You once gave up the various parts of
your bodies to the service of impurity, and of wickedness upon
wickedness. So, in just the same way, give them up now to the
service of Righteousness, which leads on to holiness. While 20
you were still servants of Sin, you were free so far as Righteous-
ness was concerned. But what benefit did you then derive 21
from the things of which you are now ashamed? They lead
only to Death. But now that you have been set free from the 22
power of Sin and have become servants to God, the benefit
you derive is that you are being made holy, and holiness leads
to enduring Life. The wage Sin pays is Death, but the gift 23
God gives is enduring Life through union with Christ Jesus,
our Lord.

V.—Deliverance from the Tyranny of Sin through Christ.

Surely, Brothers, you know (for I am speaking to men who 1 7
know what Law means) that Law governs a man only as long
as he lives. For example, a married woman is by Law bound 2
to her husband while he is living. But if her husband dies,
she is no longer under the Law that bound her to him. So 3
that if, during her husband's lifetime, she unites herself to
another man, she will be called an adulteress; but if her
husband dies, the Law has no further hold on her, nor, if she
unites herself to another man, is she an adulteress. In your 4
own case, my Brothers, as far as the Law was concerned, you

underwent a death in the death of Christ, so that you might be united to another—to him who was raised from the dead in order that our lives might bear fruit for God. When we 5
were living merely earthly lives, our sinful passions, aroused by the Law, were active in every part of our bodies, with the result that our lives bore fruit for Death. But now we are no 6
longer under the Law, because we are dead to that which once kept us under restraint; and so we serve under new and spiritual conditions, and not under the old written rules.

What inference, then, shall we draw? That Law and sin are 7
the same thing? Certainly not. On the contrary, I should not have learnt what sin is, had it not been for Law. If the Law did not say '*Thou shalt not covet*,'[1] I should not know what it is to covet. But sin took advantage of the Commandment 8
to arouse in me every form of covetousness. In the absence of Law sin shows no sign of life. It was so in my own case. 9
Once, in my ignorance of Law, I was alive, but when the Commandment was brought home to me, sin sprang into life, while I—died! The very Commandment that should have meant 10
Life I found to result in Death! Sin took advantage of the 11
Commandment to deceive me, and used it to bring about my Death. The conclusion, then, is that the Law is holy, and that 12
the Commandment is also holy, and just, and good.

Did then a thing which in itself was good result for me in 13
Death? Certainly not. But sin did; so that, by its use of what I regarded as good to bring about my Death, its true nature might appear; and in this way the Commandment showed how intensely sinful sin is. We know that the Law is 14
spiritual, but I am earthly, and have sold myself into slavery to Sin. I do not recognise the results of what I am doing. 15
For I am so far from habitually doing what I want to do, that I find myself doing the very thing that I detest. But when I 16
do what I want not to do, I am admitting that the Law is right. This being so, it is no longer I who am respon- 17
sible for the results; it is Sin which is within me. I know that 18
there is nothing good in me—I mean in my earthly nature. For while it is easy for me to want to do right, to carry it out is not. I fail to do the good thing that I want to do, but 19
the bad thing that I want not to do—that I habitually do. But 20
when I do the very thing that I want not to do, it is no longer I who am responsible for the results, it is Sin which is within me. This, then, is the law I find—that when I want 21
to do right, it is easier for me to do wrong! At heart I delight 22
in the Law of God; but throughout my body I see a different 23
law, one which is in conflict with the law accepted by my reason, and which makes me a prisoner—a prisoner to that law of Sin which exists throughout my body. What a miser- 24
able man I am! Who will deliver me from this body which

[1] *Exod.* 20. 14, 17; *Deut.* 5. 18, 21.

is dragging me down to Death? Thank God, deliverance has come through Jesus Christ, our Lord! So then, with my reason I myself submit to the Law of God, but with my earthly nature to the law of Sin. 25

VI.—The Completeness of the Redemption by the Christ.

8 There is, therefore, now no condemnation for those who are in union with Christ Jesus; for through your union with Christ Jesus, the Law of the life-giving Spirit has set you free from the law of Sin and Death. What Law could not do, in so far as our earthly nature weakened its action, God did, by sending his own Son, with a nature like our sinful nature, to atone for sin. He doomed sin in that earthly nature, so that the requirements of the Law might be satisfied in our lives, lived now in obedience, not to our earthly nature, but to the Spirit. People who obey their earthly nature are earthly minded, while those who obey the Spirit are spiritually minded. To be earthly minded means Death, to be spiritually minded means Life and peace; because to be earthly minded is to be an enemy to God. Such a mind does not submit to the Law of God; indeed it cannot do so. Those who are earthly cannot please God. 1 2 3 4 5 6 7 8

You, however, are not earthly but spiritual, since the Spirit of God lives within you. Unless a man has the Spirit of Christ, he does not belong to Christ; but if Christ is within you, then, though the body is dead as a consequence of sin, the spirit is full of Life as a consequence of righteousness. And if the Spirit of him who raised Jesus from the dead lives within you, he who raised Christ Jesus from the dead will give Life even to your mortal bodies, through his Spirit living within you. 9 10 11

Well then, Brothers, we are under no obligation to our earthly nature, that we should live in obedience to it. If you do, you will certainly die; but if, by the power of the Spirit, you put the bad habits of the body to death, you will live. All who are guided by the Spirit of God are God's sons. For you did not receive the spirit of slaves to fill you once more with fear, but the spirit of sons which leads us to cry to God as our Father. The Spirit himself unites with our spirits in bearing witness to our being God's children, and if children, then heirs—heirs of God, and joint-heirs with Christ! For we share Christ's sufferings in order that we may also share his glory. 12 13 14 15 16 17

I do not regard the sufferings of our present life as worth considering when compared with the glory that is about to be revealed and conferred upon us. Nature is awaiting with 18 19

eager expectation the appearing of God's sons. For Nature 20
had to submit to imperfection—not by its own choice, but
owing to him who made it submit—yet not without the hope 21
that some day Nature itself, also, will be freed from its enslave-
ment to corruption, and attain to the freedom which will mark
the glory of God's children. We know, indeed, that all Nature 22
alike has been groaning in the pains of labour up to this very
hour. And not Nature only; but we ourselves also, though 23
possessing in the Spirit an earnest of the future—we ourselves,
I say, are inwardly groaning, while we wait for our privi-
leges as sons—I mean the redemption of our bodies. In 24
this hope we were saved. But hope is hope no longer when
the thing hoped for is before our eyes; for who hopes for what 25
is before his eyes? But when we hope for what is not before
our eyes, then we wait for it with patience.

In the same way the Spirit also supports us in our weakness. 26
We do not even know how to pray as we ought; but the
Spirit himself pleads for us in sighs that can find no utterance.
Yet he who fathoms the depths of our hearts knows what the 27
Spirit's meaning is, because the pleadings of the Spirit for
Christ's People are in agreement with God's will. But we do 28
know that God makes all things work in harmony for the good
of those who love him—I mean of those who have received the
Call in accordance with his purpose. For those of whom God 29
took note from the first he also marked out from the first to be
transformed into likeness to his Son, so that his Son might be
the eldest among many Brothers. And those whom God 30
so marked out also received his Call; and those who received
his Call he also accepted as righteous; and those whom he
accepted as righteous he also brought to glory.

What inference, then, are we to draw in the light of all this? 31
If God is on our side who can there be against us? God 32
did not withhold his own Son, but gave him up on behalf of us
all. Surely, then, he will, with him, as freely give us everything!
Who will bring a charge against any of God's Chosen People? 33
God acquits them; so *who is there to condemn* them? Christ Jesus 34
died for us—or, rather, he was raised from the dead, and he is
now *at God's right hand* and is also pleading on our behalf.
Who is there to part us from Christ's love? Will trouble, 35
or difficulties, or persecution, or hunger, or want of clothing
or danger, or the sword? Scripture says— 36

> '*We are being killed for thy sake all the day long,*
> *We are regarded as sheep to be slaughtered.*'

Yet amidst all these trials we are more than victorious through 37
him who loved us. I am convinced that neither death, nor 38
life, nor angels, nor powers, nor anything present, nor any-

33—34 *Isa.* 50. 8—9; *Ps.* 110. 1. 36 *Ps.* 44. 22.

thing to come, nor any force, nor heights, nor depths, nor anything else in creation, will be able to part us from the love of God displayed in Christ Jesus, our Lord! 39

VII.—The Relations of Judaism, Heathenism, and Christianity.

I am speaking the truth as a Christian; I am not speaking falsely; and my conscience, enlightened by the holy Spirit, bears me out when I say that I am greatly pained, and that my heart is never free from sorrow. I could wish that I were myself accursed, and severed from the Christ, for the sake of my Brothers—my own countrymen. For they are Israelites, with privileges as God's sons, and they have his visible Presence, the Covenants, their special Law and form of worship, and God's Promises. They trace their descent from the Patriarchs; and so far as his earthly parentage was concerned, from their nation came the Christ—he who is supreme over all things, God for ever blessed. Amen. 9 1 2 3 4 5

I am far from suggesting that God's words have not been fulfilled. Not all who are descended from Israel are true Israelites; nor because they are Abraham's descendants, are they all 'Children of Abraham.' God's words to him were—'*It is Isaac's children only who will be called thy descendants.*' This means that it is not the children born in the ordinary course of nature who are God's Children, but it is the children born in fulfilment of the Promise who are to be regarded as Abraham's descendants. For these words are the words of a promise—'*About this time of the year I will come, and Sarah shall have a son.*' Nor is that all. There is also the case of Rebecca, when she was about to bear twin children to our ancestor Isaac. For in order that the purpose that God had in his choice might not fail—a choice depending, not on their actions, but on his Call—Rebecca was told, before they were born and before they had done anything either right or wrong, that *the elder would be a servant to the younger.* The words of Scripture are—'*I loved Jacob, but I hated Esau.*' 6 7 8 9 10 11 12 13

What is the inference then? Can God be guilty of injustice? Certainly not. His words to Moses are—'*I will take pity on whom I take pity, and be merciful to whom I am merciful.*' So then, all depends, not on human wishes or human efforts, but on God's mercy. In Scripture it is said to Pharoah—'*It was for this very purpose that I raised thee to the throne, to show my power by my dealings with thee, and to make my name known throughout the world.*' Therefore God either takes pity on people or *hardens their hearts,* just as he chooses. 14 15 16 17 18

7 *Gen.* 21. 12. 9 *Gen.* 18. 10. 12 *Gen.* 25. 23. 13 *Mal.* 1. 2—3. 15 *Exod.* 33. 19. 17 *Exod.* 9. 16. 18 *Exod.* 7. 3; 9. 12; 14. 4, 17.

How then, you will ask me, can any one still be blamed? 19
For who can withstand his purpose? I might rather ask 'Who 20
are you, frail mortal, who are arguing with God?' *Does a thing which a man has moulded say to him who moulded it* 'Why did you make me like this?' Has not *a potter, in dealing with clay,* a 21
perfect right to make out of the same lump one thing for better, and another for common, use? And what if God, 22
although he intended to reveal his displeasure and make his power known, *bore* most patiently with the *objects of his displeasure,* fit only *for destruction,* so as to make known the 23
wealth of his glory in dealing with the objects of his mercy whom he prepared beforehand to share his glory! And we are 24
included among these—we whom he has called from among both the Jews and the heathen! This, indeed, is what he says 25
in the Book of Hosea—

> *'I will call those my People who were not my People,*
> *And her my beloved who was not beloved.*
> *And* there, *in the very place where it was said to them* 26
> *"You are not my People",*
> *They shall be called sons of the ever-living God.'*

Isaiah, too, exclaims concerning Israel—*'Though the sons of* 27
Israel are like the sand of the sea in number, only a remnant of them shall escape! For the Lord will execute his sentence upon the 28
world, fully and without delay.' So again Isaiah has said in a 29
previous passage—

> *'Had not the Lord of Hosts spared some of us,*
> *We should have become like Sodom, and been made to resemble Gomorrah.'*

What inference then are we to draw? Why, that heathens, 30
who were not in search of righteousness, secured it—a righteousness which was the result of faith; while Israel, which 31
was in search of a Law which could ensure righteousness, failed to discover one. And why? Because they looked to actions, and 32
not to faith, to secure it. They stumbled over *'the stumbling-block.'* As Scripture says— 33

> *'See, I am placing in Zion a Stone which will prove a stumbling-block*
> *and a rock over which people will trip;*
> *Yet those who believe in him will have no cause for shame.'*

Brothers, the Salvation of my nation would rejoice my heart, 1 **10**
and I pray to God for it on their behalf. I can testify that 2
they are eager for God's honour. But their knowledge is not equal to their zeal, for in their ignorance of God's righteousness, 3
and in their eagerness to set up a righteousness of their own, they refused to fall in with the righteousness of God. For Christ 4

20 *Isa.* 29. 16; 45. 9. 21 *Jer.* 18. 6; *Isa.* 29. 16; 45. 9. 25 *Jer.* 50. 25; *Isa.* 13. 5, 6 (Hebrew); *Isa.* 54. 16. 25 *Hos.* 2. 23. 26—28 *Hos.* 1. 10; *Isa.* 10. 22, 23. 29 *Isa.* 1. 9. 30—33 *Isa.* 8. 14; 28. 16.

has brought Law to an end for all who believe in him, that they may attain to righteousness. Speaking of the righteousness resulting from obedience to the Law, Moses wrote—'By it *people who carry out* the Law *will find Life.*' But the righteousness which results from faith finds expression in these words—'*Do not say* to yourself "*Who will go up into heaven?*"'—that means to bring Christ down—'or "*Who will go down into the depths below?*"'—that means to bring Christ up from the dead. No, but what does it say? '*The Message is near thee; it is on thy lips and in thy heart*'—that means *the Message* concerning faith which we are proclaiming. For if *with your lips* you acknowledge the truth of *the Message* that JESUS IS LORD, and believe *in your heart* that God raised him from the dead, you will be saved. For with their hearts men believe and so attain to righteousness, and with their lips they make open acknowledgement and so find Salvation. As the passage of Scripture says— '*No one who believes in him will have any cause for shame.*' No distinction is made between the Jew and the Greek, for all have the same Lord; and he is bountiful to all who invoke his aid. For '*every one who invokes the aid of the Lord will be saved.*' But how are they to invoke the aid of one in whom they have not learnt to believe? And how are they to believe in one whose words they have not heard? And how are they to hear his words unless some one proclaims him? And how are men to proclaim him unless they are sent as his messengers? As Scripture says—'*How beautiful are the feet of those who bring good news!*'

And yet every one did not give heed to the Good News; for Isaiah asks—'*Lord, who has believed our message?*' So then, faith results from hearing a message, and the message comes through the teaching of Christ. But I ask 'Is it possible that they have never heard those who proclaim it?' No, indeed, for—

> '*Their voices spread through all the earth,*
> *And their teaching to the very ends of the world.*'

Again I ask 'Did the people of Israel not understand?' Why, first there is Moses, who says—

> '*I,* the Lord, *will make* you *jealous of a nation which is no nation;*
> *Against a senseless nation I will arouse your anger.*'

Isaiah speaks out boldly and says—

> '*I was found by those who were not seeking me;*
> *I made myself known to those who were not inquiring of me.*'

But of the people of Israel he says—'*All day long I have stretched out my hands to a people who disobey and contradict.*'

5 *Lev.* 18. 5. 6—9 *Deut.* 30. 12—14. 11 *Isa.* 28. 16. 13 *Joel* 2. 32. 15 *Isa.* 52. 7 (Hebrew). 16 *Isa.* 53. 1. 18 *Ps.* 19. 4. 19 *Deut.* 32. 21. 20—21 *Isa.* 65. 1—2.

I ask, then, '*Has God repudiated his People?*' Certainly not; 1 **11**
for I myself am an Israelite, and a descendant of Abraham, and
belong to the tribe of Benjamin. *God has not repudiated his* 2
People, of whom he took note from the first. Have you
forgotten that, in speaking about Elijah, the passage of Scripture
says that he was appealing to God against Israel? The words
are—'*Lord, they have killed thy Prophets, they have pulled down thy* 3
altars, and I alone am left; and now they are eager to take my life.'
But what was the divine response? '*I have kept for* myself *seven* 4
thousand men who have never knelt to Baal.' And so, too, at the 5
present time it has come about that there is a remnant of our
nation whom God in his mercy has chosen. But if his choice 6
depends on mercy, then it does not depend on men's actions.
Otherwise mercy would cease to be mercy. What follows 7
from this? Why, that Israel as a nation failed to secure what
it was seeking, while those whom God chose did secure it.
And the rest grew callous, as Scripture says—'*God has given* 8
them a deadness of mind—eyes that are not to see and ears that are
not to hear—and it is so to this very day.' David, too, says— 9

> '*May their feasts prove a snare and a trap to them—*
> *A hindrance and a retribution;*
> *May their eyes be darkened, so that they cannot see;* 10
> *And do thou always make their backs to bend.*'

I ask then—'Was their stumbling to result in their fall?' 11
Certainly not. On the contrary, through their false step
Salvation came to the heathen, in order to *provoke the jealousy*
of Israel. And if their false step has enriched the world, and 12
their failure has enriched the heathen, will not far more result
from their full restoration?

I am speaking to you who belong to a heathen nation. 13
Being myself an Apostle to the heathen, I make much of my
ministry, in the hope that I shall rouse my countrymen to 14
jealousy, and so save some of them. For if their being cast 15
off has meant the reconciling of the world, what will their
being received back mean, but Life from the dead? If the 16
first handful of dough is holy, so is the whole mass; and if the
root is holy, so are the branches.

Some, however, of the branches were broken off, and you 17
who were only a wild olive, were grafted in among them, and
came to share with them the root which is the source of the
richness of the cultivated olive. But if so, you must not 18
exult over the other branches. And if you are exulting over
them, remember that you do not support the root, but that the
root supports you. But branches, you will say, were broken 19
off, so that I might be grafted in. True; it was through their 20

1—2 *Ps.* 94. 14; 1 *Sam.* 12. 22. 3 1 *Kings* 19. 10. 4 1 *Kings* 19. 18. 8 *Isa.* 29. 10: *Deut.* 29. 4. 9—10 *Ps.* 69. 22, 23 11 *Deut.* 32. 21.

lack of faith that they were broken off, and it is through your faith that you are standing. Do not think too highly of yourself, but take warning. For if God did not spare the natural 21
branches, he will not spare you either. Recognize, then, both 22
the goodness and the severity of God—his severity towards those who fell, and his goodness towards you, provided that you continue to confide in that goodness; otherwise you, also, will be cut off. And they, too, unless they continue in their 23
unbelief, will be grafted in; for God has it in his power to graft them in again. If you were cut off from your natural 24
stock—a wild olive—and were grafted, contrary to the course of nature, upon a good olive, much more will they—the natural branches—be grafted into their parent tree.

To save you from self-conceit, Brothers, I am anxious that 25
you should not be in ignorance of the fact, hitherto unrevealed, that callousness has to some extent come upon Israel, and will continue until all the rest of the world has been gathered in. And when this has happened, the whole nation of Israel 26
will be saved. As Scripture says—

> '*From Zion will come the Deliverer;*
> *He will remove ungodliness from Jacob.*
> *And when I take away their sins,* 27
> *This is the Covenant that I will make with them.*'

Regarded from the stand-point of the Good News, the Jews are 28
God's enemies on your account. Yet from the stand-point of God's choice, they are dear to him on account of their ancestors. God never regrets his gifts or his Call. Just as you 29, 30
at one time were disobedient to him, but have now found mercy in the day of their disobedience; so, too, they have 31
now become disobedient in your day of mercy, in order that they also may find mercy and find it now. For God has given 32
over to disobedience all alike, that to all alike he may show mercy. What an inexhaustible mine, both of wisdom and of 33
knowledge, there is in God! How inscrutable are his decisions, how untraceable his methods! For—

'*Who has ever comprehended the mind of the Lord? Who has ever* 34
become his adviser?
Or who has given him anything, so that he may claim some return?' 35

In truth, all things are from God, through God, and for God. 36
All glory to him for ever and ever! Amen.

VIII.—Practical Advice about the Daily Life.

I entreat you, then, Brothers, by all God's mercies to you, to 1 12
offer your bodies as a living and holy sacrifice, acceptable to God, which is for you reasonable worship. Do not conform 2

26—27 *Isa.* 59. 20, 21; 27. 9. 34—35 *Isa.* 40. 13, 14.

to the fashion of the age; but let your lives be transformed by your new attitude of mind, so that you may discern what God's will is—all that is good, acceptable, and perfect.

In fulfilment of the charge with which I have been entrusted, I would tell every one of you not to think more highly of himself than he ought to think, but to try to think soberly—each measuring himself by the faith which God has allotted to him. For just as in the human body we have a union of many parts in one, and all the parts have different functions to perform, so by our union in Christ, we, many though we are, form only one body, and individually we are united to one another as its parts.

Our gifts, then, differ in accordance with the particular charge entrusted to us. If our work is to preach, then our preaching must correspond to our faith; if it is to minister to others, then we must devote ourselves to our work. The teacher must devote himself to his teaching, the speaker to his exhortation. Those who distribute charity must distribute with generous hearts; those who are in authority must display due diligence; those who do acts of kindness must do them in a cheerful spirit. Your love should be free from all insincerity. Hate what is wrong; cling to what is right. As for love for the Brethren, be affectionate to one another; where respect is to be shown, put others before yourselves; where earnestness is needed, never be indolent; burn with spiritual zeal. Serve the Master. Be cheerful and hopeful. In trouble show endurance. Devote yourselves to prayer. Relieve the wants of your fellow Christians. Make a point of showing hospitality. Bless your persecutors—bless and never curse them. Rejoice with those who are rejoicing, and weep with those who are weeping. In your relations with one another cultivate a spirit of harmony. Do not cherish a spirit of pride, but be glad to associate with the lowly. *Do not grow conceited.* Never pay back injury with injury. *Aim at doing what* all men *will recognize as honourable.* If possible—at any rate as far as it depends upon yourselves—live on good terms with every one. Never take revenge, dear friends, but *leave room for God's judgement;* for Scripture declares—'"*It is for me to take revenge, I will pay back*" says the Lord.' *On the contrary, if your enemy is hungry, feed him; if he is thirsty, give him something to drink. By doing this you will heap on his head red-hot coals.* Never be conquered by evil, but conquer evil with goodness.

Every one should obey the Authorities who are over him. For no Authority exists except by the will of God, and those that now exist have been appointed by God. Therefore people who set themselves against the Authorities are resisting God's

13 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 **13** 1 2

16 *Prov.* 3. 7. **17** *Prov.* 3. 4 (Septuagint version). **19** *Deut.* 32. 35 (Hebrew). **20** *Prov.* 25. 21, 22.

appointment, and those who resist will bring a judgement on themselves. A good action has nothing to fear from a judge, 3
although a bad action has. Do you want to have no reason to fear the Authorities? Then do what is good, and you will win their praise. For they are God's servants appointed for your 4
good. But if you do what is wrong, you may well be afraid, for the sword they carry is not without meaning! They are God's servants to execute his judgement by taking vengeance on those who do wrong. You are bound, therefore, to obey, not 5
only through fear of God's judgement, but also for conscientious reasons. This, too, is the reason for your paying taxes; for 6
the officials are God's officers, devoting themselves to this special work. In all cases pay what is due from you—taxes 7
where taxes are due, rates where rates are due, respect where respect is due, and honour where honour is due. Never owe 8
any one anything except brotherly love; for those who love their fellow men have satisfied the Law. The commandments, 9
Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and any other that there is, are all summed up in the words—'*Thou shalt love thy neighbour as if he were thyself.*' Love never wrongs a neighbour. Therefore 10
Love fully satisfies the Law.

What I have said is the more urgent because you know 11
the crisis we have reached, for the time has already come for you to rouse yourselves from sleep; for our Salvation is nearer now than when we accepted the Faith. The night is gone; 12
the day is near. Therefore let us have done with the deeds of Darkness, and arm ourselves with the weapons of Light. As 13
those who are living in the light of Day, let us live honourable lives, not indulging in revelry and drunkenness, nor in lust and licentiousness, nor in quarrelling and jealousy. No, arm your- 14
selves with the spirit of the Lord Jesus Christ, and spend no thought on your earthly nature and the gratification of its cravings.

IX.—Restrictions on Christian Freedom.

To speak now about people whose faith is weak. Always 1 14
receive them as friends, but not for the purpose of passing judgement on their scruples. One man's faith enables him to 2
eat anything; but a man whose faith is weak eats only vegetables. The man who eats meat must not despise the 3
man who abstains from it; nor must the man who abstains from eating meat pass judgement on the one who eats it, for God himself has received him. Who are you, that you should 4
pass judgement on the servant of another? His standing

[9] *Exod.* 20. 13, 17; *Deut.* 5. 17, 21; *Lev.* 19. 18.

or falling concerns his own master. And stand he will, for his Master can enable him to stand. Again, one man considers 5
some days to be better than others, while another considers all days to be alike. Every one should be fully convinced in his own mind. Those who observe a day, observe it to the 6
Master's honour. Those, again, who eat meat eat it to the Master's honour, for they give thanks to God; while those who abstain from it abstain from it to the Master's honour, and also give thanks to God. There is not one of us whose life 7
concerns himself alone, and not one of us whose death concerns himself alone; for if we live, our life is for the 8
Master, and if we die, our dying is for the Master. Whether, then, we are living or dying we belong to the Master. The 9
very purpose for which Christ died and came back to life was this—that he might be Lord over both the dead and the living.

I would ask the one man 'Why do you pass judge- 10
ment on your brother?' And I would ask the other 'Why do you despise yours?' We shall all stand before the Bar of God. For Scripture says— 11

'As surely as I live, says the Lord, every knee shall bend before me;
And every tongue shall make acknowledgement to God.'

So, then, each one of us will have to render account of himself 12
to God.

Let us, then, cease to pass judgements on one another. But, 13
on the contrary, let this be your resolution—never to place a stumbling-block or an obstacle in a Brother's way. Living, as 14
I do, in union with the Lord Jesus, I know and am certain that in itself nothing is 'defiling.' A thing is only 'defiling' to those who so regard it. If, for the sake of what you eat, you 15
wound your Brother's feelings, your life has ceased to be ruled by love. Do not, by what you eat, ruin a man for whom Christ died! Do not let what is right, as far as you are con- 16
cerned, become a matter of reproach. For the Kingdom of God 17
is not concerned with eating and drinking, but with righteousness and peace and gladness, in communion with the holy Spirit. Those who serve the Christ in these ways please God, 18
and win the approval of their fellow men. Therefore our 19
efforts should be directed towards all that makes for peace and the mutual building up of character. Do not undo God's 20
work for the sake of what you eat. Though everything is 'clean,' yet if a man eats so as to put a stumbling-block in the way of others, he does wrong. The right course is to go with- 21
out meat or wine or, indeed, anything that is a stumbling-block to your Brother! As for yourself, keep this faith of yours to your- 22
self, as in the presence of God. He is a happy man who never has to condemn himself in regard to the very thing which he

11 *Isa.* 45. 23.

thinks right! 23 Those, however, who have misgivings stand condemned if they still eat, because their action is not the result of faith. And anything not done as the result of faith is a sin.

15 1 We, the strong, ought to take on our own shoulders the weaknesses of those who are not strong, and not merely please ourselves. 2 Let us each try to please his neighbour for his neighbour's good, to help in the building up of his character. 3 Even the Christ did not please himself! On the contrary, as Scripture says of him—'*The reproaches of those who were reproaching thee fell upon me.*' 4 Everything, remember, in the Scriptures was written beforehand for our instruction, so that through patient endurance and the encouragement to be gained from the Scriptures we may hold fast to our hope. 5 And may God, the giver of all patience and encouragement, grant you a Christ-like spirit of harmony in your relations with one another, so that with one heart and one voice you may praise 6 the God and Father of Jesus Christ, our Lord.

X.—The Apostle's Mission to the Heathen.

7 Therefore I bid you always receive each other as friends, just as the Christ himself received us, and so bring honour to 8 God. What I affirm about Christ is that, in vindication of God's truthfulness, he has become a servant to the Jews, so that he may fulfil the promises made to our ancestors, and that 9 the heathen also may praise God for his mercy. As Scripture says—'*This shall be my reason for making acknowledgement to thee among the heathen and for singing in honour of thy Name.*' 10 And again—'*Rejoice, ye heathen, with God's People.*' 11 And yet again—

> '*Praise the Lord, all ye heathen,*
> *And let all peoples sing his praises.*'

12 Again, Isaiah says—

> '*There shall be a Scion of the house of Jesse,*
> *One who is to arise to rule the heathen;*
> *On him shall the heathen rest their hopes.*'

13 May God, who inspires our hope, grant you perfect happiness and peace in your faith, till you are filled with that hope by the power of the holy Spirit.

14 I am confident, my Brothers—yes, I Paul, with regard even to you—that apart from anything I have said to you, you are already rich in goodness, fully equipped with every kind of knowledge, and well able to give advice to one another. 15 But in parts of this letter I have expressed myself somewhat boldly—by way of refreshing your memories—because of the

8 *Ps.* 69. 9. 9 *Ps.* 18. 49. 10 *Deut.* 32. 43. 11 *Ps.* 117. 1. 12 *Isa.* 11. 10.

charge with which God has entrusted me, that I should be 16
a minister of Christ Jesus to the heathen. I act as a priest of
God's Good News, so that the heathen, when offered before
him, may be an acceptable sacrifice, because consecrated by
the holy Spirit. I have, then, through my union with Christ 17
Jesus, reason to be proud of the work I am doing for God. I 18
will, however, only venture to speak of what Christ has done
to win the obedience of the heathen through me—that is by
my words and actions, through the power displayed in signs 19
and marvels, and through the power of the holy Spirit. The
result is that, starting from Jerusalem and its neighbourhood,
and going as far as the East of Europe, I have told in full the
Good News of the Christ. In doing this, however, my ambition 20
has been to tell the Good News where Christ's name has not
previously been heard, so as to avoid building upon a founda-
tion laid by any one else. On the contrary, as Scripture 21
says—

> '*He shall be seen by those to whom no news about him ever came;*
> *And those who have never heard of him shall understand!*'[a]

XI.—Farewell Messages, and Ascription of Praise.

That is why I have been so often prevented from coming to 22
see you. But now there are no further openings for me in 23
these parts, and I have for several years been longing to come
to see you whenever I might be going to Spain. For my hope 24
is that on my way I may visit you, and then get you to send
me on there after I have enjoyed your society for a little while.
Just now, however, I am on my way to Jerusalem, to take help 25
to Christ's People there. For Macedonia and Greece have 26
determined of their own accord to make a collection for the
poor among Christ's People at Jerusalem. Yes, they have 27
determined of their own accord to do so, and indeed it is a
duty which they owe them. For the converts from heathenism
who have shared their spiritual blessings are in duty bound to
minister to them in worldly matters. When I have settled this 28
matter, and have secured to the poor at Jerusalem the posses-
sion of these benefits, I shall start for Spain, and pass through
Rome on the way. And I know that, when I come to see you, 29
it will be with a full measure of blessing from Christ.

I beg you, then, Brothers, by Jesus Christ, our Lord, and by 30
the love inspired by the Spirit, to join me in earnest prayer to
God on my behalf. Pray that I may be rescued from those in 31
Judaea who reject the Faith, and that the help which I am
taking to Jerusalem may prove acceptable to Christ's People

[a] *Isa.* 52. 15.

Then, God willing, I shall be able to come to you with a light heart and enjoy some rest among you. May God, the giver of peace, be with you all. Amen. 32 33

I commend to your care Phoebe, our Sister. She is a Helper in the work of the Church at Cenchreae; and I beg you to give her a Christian welcome—one worthy of Christ's People—and to aid her in any matter in which she may ask for your assistance. She has proved herself a good friend to me and to many others. 16 1 2

Give my good wishes to Prisca and Aquila, my fellow-workers in the Cause of Christ Jesus—friends who risked their own lives to save mine. Not only do I thank them, but all the Churches among the heathen thank them also. Give my good wishes, too, to the Church that meets at their house, and also to my dear friend Epaenetus, the first man in Roman Asia to believe in Christ; to Mary, who worked hard for you; to Andronicus and Junias, my countrymen and once my fellow-prisoners, who are men of note among the Apostles, and who became Christians before I did; to my dear Christian friend Ampliatus; to Urban, our fellow-worker in the Cause of Christ, and to my dear friend Stachys; to that honoured Christian Apelles; to the household of Aristobulus; to my countryman Herodion; to the Christians in the household of Narcissus; to Tryphaena and Tryphosa, who are working hard for the Master; to my dear friend Persis, another woman who did much hard work for the Master; to that eminent Christian, Rufus, and to his mother, who has been a mother to me also; to Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the Brothers with them; also to Philologus and Julia, Nereus and his sister, and Olympas, and to all Christ's People with them. Greet one another with a sacred kiss. All the Churches of the Christ send you greetings. 3 4 5 6, 7 8 9 10 11 12 13 14 15 16

I urge you, Brothers, to be on your guard against people who, by disregarding the teaching which you received, cause divisions and create difficulties, and to dissociate yourselves from them. For such persons are not serving Christ, our Master, but are slaves to their own appetites; and by their smooth words and flattery they deceive simple-minded people. Everybody, indeed, has heard of your ready obedience; and you make me very happy by it. But I want you to be well versed in all that is good, and innocent of all that is bad. And God, the giver of peace, will before long crush Satan under your feet. 17 18 19 20

May the blessing of Jesus, our Lord, be with you.

Timothy, my fellow-worker, sends you his good wishes, and Lucius, Jason and Sosipater, my countrymen, send theirs. I, Tertius, who am writing this letter, send you my best Christian wishes. My host Gaius, who extends his hospitality to the 21 22 23

whole Church, sends you good wishes; and Erastus, the City Treasurer, and Quartus, our Brother, do the same.

Now to him who is able to strengthen you, as promised in 25
the Good News which I tell and in the proclamation of Jesus
Christ, and in accordance with the revelation of the divine
purpose—a purpose kept secret in past ages, but now revealed 26
and, in obedience to the command of the eternal God, made
known through the writings of the Prophets to all nations, to
secure submission to the Faith—to him, I say, the wise and 27
only God, be ascribed, through Jesus Christ, all glory for ever
and ever. Amen.

TO THE CORINTHIANS—I.

ST. PAUL'S FIRST LETTER TO THE CORINTHIANS.

WRITTEN FROM EPHESUS 57 A.D.

CORINTH, 'the Star of Greece,' was the capital of the Roman province of Achaia. It contained a large, mixed population of Greeks, Jews, and Italian freed-men. The community was a highly cultured but grossly immoral one, famous for its trade, its wealth, and its luxury. The Christian Church at Corinth was founded by St. Paul during the visit recorded in Acts 18, which took place in the course of his second missionary tour and lasted about two years. Later on, and before he wrote his two existing Letters to his converts there, he appears to have paid a second visit, of which no account has come down to us (2 Cor. 12. 14; 13. 1). This Letter was written at Ephesus towards the close of St. Paul's stay there on his third missionary tour (Acts 19). Greek Christians had lately arrived in the town, who brought the Apostle distressing news of dissensions and disorders which had arisen in the Church at Corinth (1 Cor. 1. 11); and about the same time he received a letter from the Church itself asking guidance from him in several important matters (1 Cor. 7. 1). These were the circumstances under which he sent them the present Letter of rebuke and advice

TO THE
CORINTHIANS—I.

I.—Greeting and Thanksgiving.

To the Church of God at Corinth, to those who have been consecrated by union with Christ Jesus and called to become his People, and also to all, wherever they may be, who invoke the Name of our Lord, Jesus Christ—their Master as well as ours, 1–2 1

From Paul, by God's will called to be an Apostle of Jesus Christ,
And from Sosthenes, a Brother.

May God, our Father, and the Lord Jesus Christ bless you and give you peace. 3

I am always giving thanks to God for the blessing which he conferred upon you in Christ Jesus. For through union with him you became rich in every way—alike in ability to teach and in ability to learn. In this way you yourselves were a confirmation of my testimony to the Christ. And the result is that there is no gift in which you are deficient, though you have still to wait for the Appearing of Jesus Christ, our Lord. And God himself will strengthen you to the end, so that at the Day of Jesus Christ, our Lord, you may be found blameless. It was God who called you all alike into fellowship with his Son, Jesus Christ, our Lord, and he will be true to you. 4 5 6 7 8 9

II.—Exhortation to Unity.

But I entreat you, Brothers, by Jesus Christ, our Lord, to all agree in what you say and not allow divisions among you, but to be completely one in mind and in judgement. For I have been informed, my Brothers, by the members of Chloe's household, that party feeling exists among you. What I mean 10 11 12

is this—there is no one among you who does not say, either 'I follow Paul,' or 'I follow Apollos,' or 'I Peter,' or 'I Christ.' You have torn the Christ to pieces! Was it Paul who was 13
crucified for you? or were you baptized to be followers of Paul? I am thankful that I did not baptize any one of you 14
except Crispus and Gaius, so that no one might say that you 15
were baptized to be my followers. I baptized also the house- 16
hold of Stephanas. But except these I do not know that I baptized any one. Indeed my mission from Christ was not to 17
baptize, but to tell the Good News; not, however, in the language of philosophy, for fear the cross of Christ should be robbed of its meaning.

III.—The True Significance of the Cross.

The Message of the Cross is indeed mere folly to people who 18
are on the way to Ruin, but to us who are on the way to Salvation it is the very power of God. Indeed, Scripture says— 19

> *'I will bring the wisdom of the wise to nothing,*
> *And make the cleverness of the clever of no account.'*

Where are the wise men? or the teachers of religion? or the 20
critical people of to-day? Has not God *shown* the world's *wisdom to be folly?* For since the world, in God's wisdom, did 21
not by its own wisdom get to know God, God saw fit, by the 'folly' of our proclamation, to save those who believe it! While Jews are asking for miraculous signs and Greeks are 22
seeking for wisdom, we are proclaiming Christ who has been 23
crucified! To the Jews he is an obstacle, to the heathen he is mere folly, but to those who have received the Call, whether 24
Jews or Greeks, he is Christ—God's power and God's wisdom. For God's 'folly' is wiser than men, and God's 'weakness' 25
is stronger than men!

Look, Brothers, at the facts of your Call. There are not 26
many among you who are wise as men reckon wisdom, not many who are influential, not many who are high-born; but 27
God chose what the world calls foolish to put its wise men to shame, and God chose what the world calls weak to put its 'strength' to shame, and God chose those whom the world calls 28
low-born and beneath regard—mere nobodies—to put down its 'somebodies,' so that in his presence no human being should 29
boast. But you, by your union with Christ Jesus, are God's off- 30
spring; and Christ, by God's will, became not only our Wisdom, but also our Righteousness, our Holiness, our Deliverance, so that—in the words of Scripture—*'Let those who* 31
boast, boast about the Lord!'

19 *Isa.* 29. 14. 20 *Isa.* 19. 11—12; 33. 18. 31 *Jer.* 9. 24.

For my own part, Brothers, when I came to you, I did not 1 2
come to tell you of the secret truths of God in the fine language
of philosophy; for I had determined that, while with you, 2
I would know nothing but Jesus Christ—and him as one
crucified! Indeed, when I found myself among you, I felt 3
weak and timid and greatly agitated. My Message and my 4
Proclamation were not delivered in the persuasive language of
philosophy, but they were accompanied by manifestations of
spiritual power, so that your faith should be based, not on the 5
wisdom of man, but on the power of God.

Yet what we speak of among those whose faith is matured 6
is really wisdom, but it is not the wisdom of to-day nor the
wisdom of the leaders of to-day—men whose downfall is at
hand. No, the wisdom we speak of, when we deal with secret 7
truths, is divine; it is the long-hidden wisdom, which God,
before time began, decreed, that it might bring us glory. This 8
wisdom is not known to any of the leaders of to-day. Had
they known it, they would not have crucified our glorious
Master. But Scripture speaks of it as 9

'*What no eye ever saw, what no ear ever heard,*
What never entered the mind of man—
All that God prepared for those who love him.'

Yet to us God revealed it through his Spirit; for the Spirit 10
fathoms everything, even the profoundest secrets of God.
Who among men, I ask, knows a man's inner life, except the 11
man's own spirit within him? So, also, no one comprehends
the inner life of God, except the Spirit of God. And in our own 12
case, it is not the Spirit of the World that we have received,
but the Spirit that comes from God, that we may realize the
blessings given to us by God. In speaking, too, of these gifts, 13
we do not use language suggested by human wisdom, but
language suggested by the Spirit, and so we explain spiritual
things in spiritual words. An unspiritual man rejects the 14
teaching of the Spirit of God. To him it is mere folly; he
cannot grasp it, because it is only to be understood by spiritual
insight. But a spiritual man is able to understand everything, 15
although he himself is not understood by any one. For *who* 16
has comprehended the mind of the Lord, and is able to instruct
him? We, however, have the very mind of Christ.

For my own part, Brothers, I could not speak to you as 1 3
spiritual men, but only as men of the world—as mere infants
in the Faith of Christ. I fed you with milk, not with solid food, 2
for you were not then able to take it.

[9] *Isa.* 64. 4. [16] *Isa.* 40. 13.

IV.—The True Position of the Apostles.

No, and even now you are not able; you are still worldly. 3
While there exist among you jealousy and party feeling, is it
not true that you are worldly and are merely behaving like
ordinary men? When one says 'I follow Paul,' and another 'I 4
follow Apollos,' are you not just ordinary men? What, I ask, 5
is Apollos? or what is Paul? Only servants through whose
agency you came to accept the Faith—and that only as the
Lord helped each of us. I planted and Apollos watered, but 6
it was God who caused the growth. So then neither the 7
planter nor the waterer counts for anything, but God alone
who causes the growth. The planter and the waterer in this 8
matter are one, yet each will get his own reward in proportion
to his own labour. We are God's fellow workers; you are 9
God's harvest field, God's building.

In fulfilment of the charge which God had entrusted to me, 10
I, like a skilful master-builder, laid the foundation. Another
is now building upon it. But let every one take care how he
builds; for no one can lay any other foundation than the one 11
already laid—Jesus Christ. Whatever is used by those who 12
build upon this foundation, whether gold, silver, costly stones,
wood, hay, or straw, the nature of each one's work will become 13
known, for the Day will make it plain, because that Day is to
be ushered in with fire, and the fire itself will test the quality
of every one's work. If any one's work, built upon the 14
foundation, survives, he will gain a reward. If any one's work 15
is burnt up, he will suffer loss; though he himself will escape,
but only—so to speak—through the fire.

Do you not know that you are God's Temple, and that God's 16
Spirit has his home in you? If any one destroys the Temple of 17
God, God will destroy him; for the Temple of God is sacred,
and that is what you are.

Let no one deceive himself. If any one imagines that, in 18
regard to the present, he ranks among you as a wise man, he
must become a 'fool,' before he can become a wise man. For 19
in God's sight this world's wisdom is folly. Scripture speaks
of *one who catches the wise in their own craftiness*, and it says 20
again—*The Lord sees how fruitless are the deliberations* of the
wise. So, then, no one should boast about those who are but 21
men; for everything belongs to you—Paul, Apollos, Peter, 22
the world, life, death, the present, the future—everything
belongs to you! But you belong to Christ, and Christ belongs 23
to God.

People ought to regard us as Christ's servants, and as stewards 1 4
of the secret truths of God. Now what is always looked for 2

[19 *Job* 5. 12, 13. 20 *Ps.* 94. 11.

in stewards is that they should be trustworthy. But it counts 3
for very little with me that I am judged by you or by any
human court. Indeed I do not even judge myself; for I am 4
conscious of nothing against myself—not that that proves me
innocent—but the Lord is my judge. So do not pass any 5
judgements before the proper time, but wait till the Lord
comes. He will throw light upon what is now dark and
obscure, and will reveal the purposes that are in men's minds;
and then every one will receive due praise from God.

Now in making these remarks, Brothers, I have for your 6
sakes applied them to Apollos and myself, so that in us, as
examples, you may learn the rule—'Do not go beyond what is
written.' I say this to prevent any of you speaking boastfully
of one teacher to the disparagement of another. Pray, Sir, 7
who makes you superior to others? And what have you that
was not given you? But if you had it as a gift, why do you
boast as if it were not so? Are you all so soon satisfied? Are 8
you so soon rich? Have you become kings without us? Would
indeed that you had, so that we also might be kings with you!
Yet, as it seems to me, God has brought us Apostles out last of 9
all—as men doomed to death. We are made a spectacle to the
universe, both to angels and to men! We, for Christ's sake, are 10
'fools,' while you, by your union with Christ, are men of sense.
We are weak, you are strong. You are honoured, while we
are despised. To this very hour we go hungry, thirsty, and 11
half-clad; we are beaten; we are homeless; and we work 12
hard, toiling with our own hands. We meet abuse with
blessings, persecution with endurance, slander with gentle 13
appeals. We have been treated as the scum of the earth, the
vilest of the vile, and we still are.

It is with no wish to shame you that I am writing like this; 14
but to give you advice as my own dear children. Though you 15
may have thousands of instructors in the Faith of Christ, yet
you have not had more than one father. It was I who, through
union with Christ Jesus, became your father by means of the
Good News. Therefore I entreat you to copy my example. 16

This is my reason for sending Timothy to you. He 17
is my own dear faithful child in the Master's service, and he
will remind you of my methods of teaching the Faith of
Christ Jesus—methods which I follow everywhere in every
Church.

Some, I hear, are elated, thinking that I am not coming to you. 18
But come to you I will, and that soon, if it please the Lord, 19
and then I shall find out, not what words these men who are
so elated use, but what power they possess; for *the Kingdom* 20
of God is based, not on words, but on power. What is your 21
wish? Am I to come to you with a rod, or in a loving and
gentle spirit?

[20] *Dan.* 2. 44.

V.—Immorality and Litigation in the Light of Christian Teaching.

There is a wide-spread report respecting a case of immorality among you, and that, too, of a kind that does not occur even among the heathen—a man has taken his father's wife! Yet instead of being grieved at it, and taking steps for the removal from among you of the man who has done this deed, can it be that you are still elated? For my part, though absent in body, I have been present with you in spirit, and in the name of Jesus, our Lord, I have already come to a decision, just as if I were present, about the man who under these circumstances has acted in this way. When you have met together and I, too, am with you in spirit, and the power of Jesus, our Lord, is with us, my decision is to hand a man like this over to Satan for the destruction of his earthly nature, so that his spirit may be saved at the Day of the Lord. Your boasting is unseemly. Are you not aware that even a little leaven leavens all the dough? Get rid entirely of the old leaven, so that you may be like fresh dough—free from leaven, as you ought to be. For our *Passover Lamb is already sacrificed* —Christ himself; so let us keep our festival, not with the leaven of former days, nor with the leaven of vice and wickedness, but with the unleavened bread of Sincerity and Truth.

I told you, in my letter, not to associate with immoral persons. I did not exactly refer to men of the world who are immoral, or who are covetous and grasping, or who worship idols, for then you would have to leave the world altogether. But what I meant was that you were not to associate with any one who, although a Brother in name, is immoral, or covetous, or an idolater, or abusive, or a drunkard, or grasping—no, with such persons not even to sit at table. What have I to do with the judging of outsiders? Is it not for you to judge those who are within the Church, while God judges those who are outside? *Put away the wicked man from among you.*

Can it be that, when one of you has a dispute with another, he dares to carry the case before heathen judges instead of before Christ's People? Do you not know that Christ's People will be the judges to try the world? And if the world is to be tried by you, are you unfit to try such very trifling cases? Do you not know that we are to try angels—much more therefore the affairs of this life? Why, then, if you have cases relating to the affairs of this life, do you compel such men to try them—men who carry no weight with the Church? To your shame

[7] *Exod.* 12. 21. [13] *Deut.* 22. 24.

I ask it. Can it be that there is not a single wise man among
you able to decide between two of his Brothers? Must 6
Brother go to law with Brother, and that, too, before un-
believers? Indeed, to say no more, the fact that you have 7
law-suits with one another is a fault in you from every
point of view. Why not rather let yourselves be wronged?
Why not rather let yourselves be cheated? Instead of this, 8
you wrong and cheat others yourselves—yes, even Brothers!
Do you not know that wrong-doers will have no share in 9
God's Kingdom? Do not be deceived. No one
who is immoral, or an idolater, or an adulterer, or licen-
tious, or a sodomite, or a thief, or covetous, or a drunkard, 10
or abusive, or grasping, will have any share in God's Kingdom.
Such you used, some of you, to be; but you washed 11
yourselves clean, you became separate from the world, you
were pardoned in the name of Jesus Christ, our Lord, and by
the Spirit of our God.

Everything is allowable for me! Yet everything is not profit- 12
able. Everything is allowable for me! Yet, for my part, I will
not let myself be enslaved by anything. Food exists for the 13
stomach, and the stomach for food; but God will put an end
to both the one and the other. The body, however, exists, not
for immorality, but for the Lord, and the Lord for the body;
and as God has raised the Lord from the grave, so he will 14
up-raise us also by the exercise of his power. Do you not 15
know that your bodies are Christ's members? Am I, then, to
take the members of Christ's body and make them the mem-
bers of a prostitute? Certainly not! Or do you not know 16
that a man who unites himself with a prostitute is one with her
in body (for '*the two*,' God says, '*will become one*'); while a man 17
who is united with the Lord is one with him in spirit? Shun 18
all such immorality. Every other sin which men commit is
something outside the body; but an immoral man sins against
his own body. Again, do you not know that, with each of 19
you, the body is a Temple of the holy Spirit that is within
you—the Spirit which you have from God? Besides, you do
not belong to yourselves; you were bought and the price was 20
paid. Therefore, honour God in your bodies.

VI.—Answers to Questions about Marriage and Heathen Feasts.

I pass now to the subjects on which you wrote to me. It 1 7
would be best for a man to remain unmarried. But owing to 2
the prevalence of immorality, I advise every man to have a
wife of his own, and every woman a husband. A husband 3

[16] *Gen.* 2. 24.

should give his wife her due, and a wife should give her husband his. It is not the wife herself, but the husband, who 4
is to control her body; and so, too, it is not the husband, but the wife, who is to control his body. Do not deprive each 5
other of what is due—unless it is only for a time and by mutual consent, so that your minds may be quite free for prayer till you again live as man and wife—for fear Satan should begin to take advantage of your want of self-control to tempt you.
However, I am saying this as a concession, not as a command. 6
I should like every one to be just as I am myself. But different 7
people have different gifts from God—one in this way and one in that.

My advice, then, to those who are unmarried or widowed is 8
this:—It would be best for them to remain as I am myself.
But if they cannot control themselves, they should marry, for 9
it is better to marry than to be consumed with passion.
To those who are married my direction is—yet it is not mine, 10
but the Master's—that a woman is not to leave her husband (if 11
she has done so, she should remain as she is, or else be reconciled to her husband) and also that a man is not to divorce his wife. To all others I say—I, not the Master—If a Brother 12
is married to a woman who is an unbeliever, but is willing to live with him, he should not divorce her; and a woman who 13
is married to a man who is an unbeliever, but is willing to live with her, should not divorce her husband. For, 14
through his wife, the husband who is an unbeliever has become consecrated to God, and the wife who is an unbeliever has become consecrated to God through our Brother whom she has married. Otherwise your children would be 'defiled,' but, as it is, they belong to God. However, if the unbeliever 15
wishes to separate, let him or her do so. Under such circumstances the Brother or Sister is not bound. Still it is with the intention that you should live in peace that God has called you. How can you tell, wives, whether you will save your 16
husbands? and how can you tell, husbands, whether you will save your wives?

In any case, people should continue in the state of life 17
which the Lord has allotted to them, and in which they were when God called them. This is the rule I lay down in every Church. Was a man already circumcised when he was 18
called? Then he should not efface his circumcision. Has a man been called when uncircumcised? Then he should not become circumcised. Circumcision is nothing; the want of 19
it is nothing; but to keep God's commands is everything. Let 20
every one remain in the condition of life in which he was when the Call came to him. Were you a slave at the time when 21
you were called? Do not let that trouble you. No, prefer to make use of that position even if you are able to gain your

freedom. For the man who was a slave when he was called 22
to the Master's service is the Master's freed-man; so, too, the
man who was free when called is Christ's slave. You were 23
bought and the price was paid. Do not let yourselves become
slaves to men. Brothers, let every one remain in the position 24
in which he was when he was called, keeping near to God.

With regard to unmarried women, I have no command from 25
the Master to give you, but I tell you my opinion—that of a
man whom the Master has mercifully enabled to be deserving
of confidence.

I think, then, that, in view of the time of suffering now close 26
at hand, what I have already said is best—I mean that it is best
for people to remain as they are. Are you bound to a wife? 27
Then do not seek to be free. Are you free from such a bond?
Then do not seek for a wife. Still, if you should marry, you 28
have not done wrong; nor if a young woman marries, has she
done wrong. But those who marry will have trouble in worldly
matters, and my wish is to spare you. Indeed, Brothers, 29
the time that remains to us is short. Meanwhile, let those
who have wives live as if they had none, those who are sorrow- 30
ing as if they were not, those who are enjoying life as if they
did not, those who buy anything as if it was not theirs, and 31
those who use the world as using it sparingly; for the world,
in its present form, is passing away. I want you, therefore, to 32
be free from cares. Unmarried men care for the Master's
interests, desiring to please him; while married men care for 33
worldly matters, desiring to please their wives, and so their 34
interests are divided. Again, unmarried women, whether old
or young, care for the Master's interests, in order to be pure
both in body and in spirit, while married women care for
things of this world, desiring to please their husbands. It is 35
for your own benefit that I say this, not with any intention of
putting a halter round your necks, but in order to secure for
the Master seemly and constant devotion, free from any dis-
traction.

If, however, a father thinks that he is not acting fairly 36
towards his unmarried daughter, in case she be past the prime
of life, and if under these circumstances her marriage ought
take place, he may do as he thinks right. He is doing nothing
wrong—let the marriage take place. On the other hand, a 37
father who has definitely made up his mind, and is under no
compulsion, but is free to carry out his own wishes, and who
has come to the decision, in his own mind, to keep his un-
married daughter at home, will be doing right. In short, the 38
one who consents to his daughter's marriage is doing right,
and yet the other will be doing better.

A wife is bound to her husband as long as he lives; but if 39
the husband should pass to his rest, the widow is free to marry

any one she wishes, provided he is not an unbeliever. But she would be happier, in my opinion, if she were to remain as she is; and I am convinced that I also have the Spirit of God. 40

Now on the subject of food that has been offered in sacrifice to idols, we are sure that we all have some knowledge! Knowledge breeds conceit, while love builds up character. If a man fancies he knows anything, he has not yet acquired the knowledge of it that he ought to have acquired. On the other hand, if a man loves God, he is known and loved by God. 8 1 2 3

To return, then, to the subject of eating food that has been offered to idols—we are sure that no idol has any real existence in the universe, and that no god exists but One. And even supposing there are so-called 'gods' either in the sky or on the earth—and there are plenty of such 'gods' and 'lords'—yet for us there is only one God, the Father, from whom all things come and for whom we live, and one Lord—Jesus Christ, through whom all things come and through whom we live. Still, it is not every one that has this knowledge. Some people, because of their quite recent familiarity with idols, eat food which they still regard as an offering made to an idol; and their moral sense, being still weak, receives a shock. What we eat, however, will not bring us nearer to God. We lose nothing by not eating this food, and gain nothing by eating it. But take care that your freedom in this matter does not become in any way a stumbling-block to the weak. For if some one should see you who possess this knowledge, feasting in an idol's temple, his moral sense, if he is a weak man, will be hardened in relation to the eating of food offered to idols. And so, through this knowledge of yours, the weak man is ruined—your Brother for whose sake Christ died. In this way, by sinning against your Brothers and injuring their moral sense, while it is still weak, you are sinning against Christ! Therefore, if what I eat makes my Brother fall, rather than make my Brother fall, I will never eat meat again. 4 5 6 7 8 9 10 11 12 13

Am I not free? Am I not an Apostle? Have I not seen Jesus, our Master? Are you not yourselves, by your faith in him, the result of my work? If to other people I am not an Apostle, yet at least I am to you; for by your faith in him you are the seal that stamps my apostleship as true. 9 1 2

The defence I make to my critics is this:—Have we not a right to food and drink? Have we not a right to take a wife about with us, if she is a Christian, as the other Apostles and the Master's brothers and Peter all do? Or is it only Barnabas and I who have no right to give up manual labour? Does any one ever serve as a soldier at his own expense? Does any one 3, 4 5 6 7

plant a vineyard and not eat its produce? Or does any one look after a herd and not get his living from the milk?
In speaking as I have done, am I guided only by human 8
customs? Does not the Law also say the same? For in the 9
Law of Moses it is said—'*Thou shalt not muzzle a bullock while it is treading out the grain.*' Is it the bullocks that God is thinking of? or is it really said for our sakes? No doubt it was written 10
for our sakes, for the ploughman ought not to plough, nor the thrasher to thrash, without expecting a share of the grain.
Since it is we who sowed spiritual things for you, is it much 11
that we should reap from you earthly things? If others share 12
in this right over you, do not we far more? Still we did not avail ourselves of this right. No, we endure anything rather than impede the progress of the Good News of the Christ.
Do you not know that those who do the work of the Temple 13
live on what comes from the Temple, and that those who serve at the altar share the offerings with the altar? So, too, the 14
Master has appointed for those who tell the Good News that they should have a livelihood from the Good News. But, for 15
my part, I have not availed myself of any of these rights.
I am not saying this to secure such an arrangement for myself; indeed, I would far rather die——No, nobody shall make my boast a vain one! For, if I tell the Good News, there is 16
nothing for me to boast of, because I am acting under compulsion. Woe indeed awaits me if I do not tell it! If of my 17
own choice I do this work, I have a reward; but if without my choice, still a position of responsibility has been entrusted to me. What is my reward then? To tell the Good News free 18
of charge, so as to make a sparing use of the rights which it gives me.
I was not the slave of any one, and yet, to win more converts, 19
I made myself every one's slave. To the Jews I became like a 20
Jew, in order to win Jews. To those who are subject to Law I became like one subject to Law—though I was not myself subject to it—so as to win those who are. To those who have 21
no Law I became like one who has no Law—not that I am free from God's Law; no, for I am under Christ's Law—in order to win those who have no Law. To the weak I became weak, in 22
order to win the weak; I have become all things to all men, so as at all costs to save some. And I do everything for the sake 23
of the Good News, so that I may share in it with the rest.
Do you not know that, though all run who join in a race, yet 24
only one gets the prize? Run then like him, so that you may be sure to win. All athletes exercise self-restraint in every- 25
thing; but while they do it for a crown that soon withers, we do it for one that will not wither. For my part, then, I run 26
like that, with no uncertain aim. I box like that, not like a

[9] *Deut.* 25. 4.

man hitting at the air. No, I treat my body roughly and make it my slave, for fear that I who have called others to the contest should myself be rejected. 27

I want you to recollect, Brothers, that all our ancestors were beneath the cloud and all passed safely through the sea; 1 10
that in the cloud and in the sea they all received baptism as followers of Moses; and that they all ate the same super- 2 3
natural food and all drank the same supernatural water, for they used to drink from a supernatural rock which followed 4
them, and that rock was the Christ. Yet with most of them God was displeased; indeed they *were struck down in the desert.* 5

Now these things happened as warnings to us, to teach us not to *long for* evil things as our forefathers *longed.* Do not become idolaters as some of them did. Scripture says—'*The people sat down to eat and drink, and stood up to dance.*' Nor should we commit acts of immorality as some of them did, with the result that twenty-three thousand of them fell dead in one day. Nor should we try the patience of the Lord too far, as some of them tried it, with the result that they *were, one after another, destroyed by the snakes.* And do not grumble, as some of them did, and so *were destroyed by the Angel of Death.* These things happened to them by way of warning, and were recorded to serve as a caution to us, in whose days the close of the ages has come. 6 7 8 9 10 11

So those who think they can stand must take care not to fall. No temptation has come upon you that is beyond human power to resist. God will be true to you, and will not allow you to be tempted beyond your strength; but when he sends the temptation, he will also provide the way of escape, so that you may have strength to endure it. 12 13

Therefore, my dear Brothers, shun the worship of idols. I speak to you as sensible men; form your own judgement about what I am saying. In the Cup of Blessing which we bless, is there not fellowship through sharing in the blood of the Christ? And in the loaf of bread which we break in pieces, is there not fellowship through sharing in the Body of the Christ? Just as there is one loaf, so we, many though we are, form one body; for we all partake of the one loaf. Look at the people of Israel. Are not those who eat the sacrifices sharers with the altar? What is my point, then? Do I mean that an offering made to an idol, or the idol itself, is anything? No; what I say is that the sacrifices offered by the heathen *are offered to evil spirits and to a being which is no God,* and I do not want you to have fellowship through evil spirits. You cannot drink both the Master's Cup and that of evil spirits. You cannot partake at *the Master's Table* and at that of evil 14, 15 16 17 18 19 20 21

[5] *Num.* 14. 16. [6] *Num.* 11. 34. [7] *Exod.* 32. 6. [9] *Num.* 21. 6. [10] 2 *Sam.* 24. 16. [20] *Deut.* 32. 17. [21] *Mal.* 1. 7.

spirits. Or *are we to rouse the jealousy of the Lord?* Are we stronger than he is? 22

Everything is allowable! Yes, but everything is not profitable. Everything is allowable! Yes, but everything does not build up character. People must not study their own interests, but the interests of others. 23 24

You may eat anything that is sold in the meat-market, without making inquiries to satisfy your scruples; for *the earth and all that is in it belong to the Lord.* If an unbeliever invites some of you to his house and you care to go, you may eat anything that is put before you, without making inquiries to satisfy your scruples. But if any one should say to you 'This has been offered in sacrifice to an idol,' then for the sake of the speaker and his scruples do not eat it. I do not say 'your' scruples, but 'his.' Why, for instance, should the freedom I claim be condemned by the scruples of another? If, for my part, I take the food thankfully, why should I be abused about that for which I give thanks? 25 26 27 28 29 30

Whether, then, you eat or drink or whatever you do, do everything for the honour of God. Do not become hindrances either to Jews or Greeks or to the Church of God. In the same way I also try to please everybody in everything, not studying my own advantage, but that of people generally, that they may be saved. Imitate me, as I myself imitate Christ. 31 32 33 1 11

VII.—Regulations as to Christian Worship.

I praise you, indeed, because in everything you are mindful of me, and are holding fast to what was imparted to me exactly as I gave it to you. But I want you to understand that the Christ is the Head of every man, that man is the Head of woman, and that God is the Head of the Christ. Any man who keeps his head covered, when publicly praying or preaching, brings dishonour to his Head; while any woman who publicly prays or preaches bare-headed brings dishonour to her Head; for that is exactly the same as if she were close shaved. Indeed if a woman does not keep her head covered, she may as well cut her hair short. But since it is a disgrace to a woman to cut her hair short or shave it off, let her keep her head covered. A man, indeed, ought not to have his head covered, for he has always been *the likeness of God* and the reflection of his glory, while woman is the reflection of man's glory. For it was not man who was taken from woman, but woman who was taken from man. Besides, man was not created for the woman's sake, but woman for the sake of the man. Therefore, on account of the angels, a woman 2 3 4 5 6 7 8 9 10

[2] *Deut.* 32. 21. [3] *Ps.* 24. 1. [7] *Gen.* 5. 1.

ought to wear on her head a sign of man's authority. Yet, in 11
the Lord's service, woman is not independent of man, or man of
woman; for just as the woman came from the man, so the 12
man comes by means of the woman, and all things come from
God. Judge for yourselves; is it fitting that a woman should 13
publicly pray to God with her head uncovered? Does not 14
nature herself teach us that while, for a man, to wear his hair
long is degrading to him, a woman's long hair is her pride? 15
Her hair has been given her to serve as a covering.
If, however, any one still thinks it right to contest the point— 16
well, we have no such custom, nor have the Churches of God.

On the subject to which I now pass I cannot praise you, 17
because your meetings do more harm than good. To begin 18
with, I hear that, when you meet as a Church, divisions exist
among you, and to some extent I believe it. Indeed there 19
must actually be parties among you, in order that the men of
real worth may be brought to the front. Further, when 20
you meet together, it is not possible to eat the Master's Supper;
for, as you eat, each of you makes sure of his own supper first, 21
and so one has too little to eat, and another has too much
to drink! Surely you have houses in which you can eat 22
and drink! Or are you trying to show your contempt for the
Church of God and to humiliate the poor? What can I say to
you? Shall I praise you? In this matter I am far from
praising you. I myself had from the Master the account 23
which I have in turn given to you—how that Jesus, the Master,
on the very night of his betrayal, took some bread, and after 24
thanking God, broke it in pieces, saying, as he did so, "This is
my body given on your behalf. Do this in memory of me."
And in the same way with the cup, when the supper was 25
finished, saying "This cup is the new *Covenant* made by my
blood. Do this, whenever you drink it, in memory of me." For 26
whenever you eat this bread and drink the cup, you proclaim
the Master's death—till he comes. Therefore, whoever in an 27
unworthy spirit eats the bread or drinks the Master's cup will
have to answer for an offence against the Master's body
and blood. Let men look into their own hearts, before they 28
eat any of the bread or drink from the cup. For those 29
who eat and drink bring a judgement upon themselves by
their eating and drinking, if they do not discern the body.
This is why so many among you are weak and ill, and 30
why many of you are falling asleep. But if we saw ourselves 31
aright, we should not be undergoing judgement. Still, in 32
being judged by the Master, we are being disciplined, so that
we may not be condemned with the rest of the world. There- 33
fore, my Brothers, when you meet together to eat the Supper,

[25] *Exod.* 24. 8.

wait for one another. If a man is hungry, let him eat at 34
home, so that your meetings may not bring a judgement upon
you. The other details I will settle as soon as I come.

VIII.—The relative Value of certain spiritual Gifts.

In the next place, Brothers, I want you to understand about 1 12
spiritual gifts. You know that there was a time when 2
you were heathens, going astray after idols that could not
speak, just as you happened to be led. Therefore I tell you 3
plainly that no one is speaking under the influence of the
Spirit of God when he says 'Jesus is accursed,' and that no
one can say 'Jesus is Lord,' except under the influence of the
holy Spirit.

There are differences between gifts, but the same Spirit 4
gives them; there are different ways of serving the Master, but 5
the Master is the same; and there are differences of effects, but 6
the same God produces every effect in the case of every person.
Spiritual illumination is in each instance given for some good 7
purpose. While the power to speak wisely is given to one man 8
by the means of the Spirit, the gift to another is the power to
speak with knowledge—due to the same Spirit, to another 9
faith is given through the same Spirit, to another ability to
cure diseases through the one Spirit, to another miraculous 10
powers, to another the 'prophetic' gift, to another the gift of
distinguishing between true and false inspiration, to another
varieties of the gift of 'tongues,' and to another the power to
explain them. All these effects are produced by one and the 11
same Spirit, who distributes his gifts to each individually as he
chooses.

For just as the human body is a union of many parts in one, 12
and all its parts, many though they are, form only one body, so
it is with the Christ. It was through one Spirit, and to form one 13
Body, that we were all baptized, whether Jews or Greeks,
slaves or free men, and were all watered with one Spirit. The 14
human body, I repeat, consists not of one part, but of many.
If the foot says 'Since I am not a hand, I do not belong to the 15
body,' it does not on that account cease to belong to the body.
Or if the ear says 'Since I am not an eye, I do not belong to 16
the body,' it does not on that account cease to belong to the
body. If all the body were an eye, where would the hearing 17
be? If it were all hearing, where would the sense of smell be?
The fact is that God put each individual part just where 18
he thought fit in the body. But if together they all made up 19
only one part, where then would be the body? Yet in reality, 20
although it has many parts, there is only one body. The eye 21
cannot say to the hand 'I do not want you,' nor, again, the
head to the feet 'I do not want you.' On the contrary, those 22

parts of the body that seem naturally weakest are essential;
and on those parts which we hold in least esteem we confer 23
special honour. So to our ungraceful parts a grace is added
which our graceful parts do not require. Yes, God so 24
arranged the body—by giving special dignity to the part
deficient in it—as to secure that there should be no disunion in 25
the body, but that the various parts should show an equal care
for one another. So if one part suffers, all the others suffer 26
with it, and if one part has honour done it, all the others share
its pleasure. Now you as a whole are the Body of Christ, and 27
individually you are its parts. In the Church God has 28
appointed, first Apostles, secondly Prophets, thirdly Teachers;
or else he has given miraculous powers, or else ability to cure
diseases, or capacity to help others, or power to govern, or
varieties of the gift of 'tongues.' Surely every one is not to be 29
an Apostle, nor every one to be a Prophet, nor every one to
be a Teacher, nor every one to have miraculous powers, nor 30
every one to have ability to cure diseases, nor every one
to speak in 'tongues,' nor every one to explain them! Be 31
ambitious for the more important gifts.

I go on to show you a way beyond all comparison the 1 13
best. If I speak in the 'tongues' of men—aye, and of
angels, too—but am without Love, I have become mere echo-
ing brass, or a clanging cymbal! Even if I have the 'prophetic' 2
gift and know all secret truths and possess all knowledge, or
even if I have such perfect faith as to be able to move moun-
tains, but am without Love, I am nothing! If I give all I possess 3
to feed the hungry, and even if (to say what is boastful) I sacrifice
my body, but am without Love, I am none the better!
Love is long-suffering and kind. Love is never envious, never 4
boastful, never conceited, never behaves unbecomingly. She 5
is not self-seeking, not easily provoked, *nor* does she *reckon up
her wrongs*. She has no sympathy with deceit, but has full 6
sympathy with truth. She is proof against all things, 7
always trustful, always hopeful, always patient. Love 8
never dies. Are there 'prophetic' gifts?—they will be cast
aside. Are there 'tongues'?—they will cease. Is there know-
ledge?—it will be cast aside. Our knowledge is incomplete, 9
and our prophesying incomplete, but as soon as Perfection has 10
come, what is incomplete will be cast aside. When I was a 11
child, I talked like a child, thought like a child, reasoned like
a child; now that I am a man, I have cast childish ways aside.
As yet we see things dimly, reflected in a mirror, but then— 12
face to face! As yet my knowledge is incomplete, but then it
will be as full as God's knowledge of me is now. So then 13
Faith, Hope, and Love last on—only these three—and of them
the greatest is Love.

[6] *Zech.* 8. 17 (Septuagint).

Strive to have this Love; yet be ambitious for spiritual gifts 1 **14**
and especially for ability to preach. Those who use the gift 2
of 'tongues' when speaking are speaking, not to men, but to
God, for nobody understands them; yet in spirit they are
speaking secret truths. But those who preach are speaking to 3
their fellow men words that will build up their faith and give
them comfort and encouragement. Those who use the gift of 4
'tongues' when speaking build up their own faith, while those
who preach build up that of the Church. Now I should like 5
you all to speak in 'tongues,' but I should much prefer that
you should preach. Preachers are of more importance than
those who speak in 'tongues,' unless the latter also give the
explanation, so that the Church may be built up. This being 6
the case, Brothers, what good shall I do you, even if I
should come to you and speak in 'tongues,' unless I have
something to say to you in the way of new truth, fresh
knowledge, exhortation, or instruction? Even with lifeless 7
things, such as a flute or a harp, though they produce
sounds, yet unless the proper distinction is made between the
notes, how will the tune played on either of them be recog-
nized? If the bugle should give a doubtful call, who will get 8
ready for battle? And so with you; unless in your use of the 9
gift of 'tongues' you utter intelligible words, how will what
you are saying be understood? You will be speaking to
the winds! There are probably a great many different 10
languages in the world, and not one of them fails to convey
meaning. If however I do not happen to know the language, 11
I shall be a foreigner to those who speak it, and they will
be foreigners to me. So also with you; since you are 12
ambitious for spiritual gifts, be eager to excel in them, with
a view to building up the Church. Therefore those who 13
use the gift of 'tongues' when speaking should pray for ability
to explain them. If I should use the gift of 'tongues' when 14
praying, my spirit indeed prays, but my intellect is helping no
one. What, then, is my conclusion? Simply this—I will pray 15
in spirit, but I will pray intelligently also; I will sing in spirit,
but I will sing intelligently also. If you bless God in spirit only, 16
how can those in the congregation who are without your gift
say 'Amen' to your thanksgiving? They do not know what you
are saying. Your thanksgiving may be excellent, but others are 17
not helped by it. Thank God, I use the gift of 'tongues' more 18
than any of you do. But at a meeting of the Church I would 19
rather speak five words intelligently, so that I may teach others,
than thousands of words when using the gift of 'tongues.'

Brothers, do not become children in understanding. In 20
wickedness be infants, but in understanding become men. It 21
is said in the Law—'*In strange tongues and by the lips of strangers will I speak to this people, but even then they will not listen*

[21] *Isa.* 28. 11.

to me, says the Lord.' Therefore the gift of the 'tongues' is intended as a sign, not for those who believe in Christ, but for those who do not, while the 'prophetic' gift is intended as a sign, not for those who do not believe in Christ, but for those who do. So when the whole Church meets, if all present use the gift of 'tongues,' and some men without the gift, or who are unbelievers, come in, will they not say that you are mad? While if all those present use the 'prophetic' gift, and an unbeliever, or a man without the gift, comes in, under the influence of them all he becomes conscious of his sin and is called to account; the secrets of his heart are revealed, and then, throwing himself on his face, he will *worship* God, and exclaim "*God is indeed with you.*"

What then is my conclusion, Brothers? Whenever you meet together, each of you comes either with a hymn, or an address, or a new truth, or the 'tongues,' or an explanation; let everything be arranged with a view to the building up of character. If any of you use the gift of 'tongues' when speaking—and not more than two, or at the most three, should do so—each should take his turn, and one man should give the explanation. If there is no one able to explain what is said, they should remain silent at the meeting of the Church, and speak to themselves and to God. Of those with 'prophetic' gifts two or three should speak, and the rest of the congregation should weigh well what is said. But if some new truth should be revealed to another person as he sits there, the first speaker should stop. For you can all speak in turn, so that all may learn some lesson and all receive encouragement. (The spirit of a man who has the 'prophetic' gift is under his own control. God is not a God of disorder, but of peace.) Moreover this custom prevails in all the Churches of Christ's People.

Married women should remain silent at the meetings of the Church, for they are not allowed to speak in public; but they must take a subordinate place, as the Law itself says. If they want information on any point, they should ask their husbands about it at home; for it is disgraceful for a married woman to speak at a meeting of the Church. Did God's Message to the world originate with you? or did it find its way to none but you?

If any one thinks he has 'prophetic' or spiritual gifts, he should recognize that what I am now saying to you is a command from the Lord. Any one who disregards it may be disregarded. Therefore, my Brothers, be ambitious for the 'prophetic' gift, and do not attempt to forbid speaking in 'tongues.' Everything should be done in a proper and orderly way.

[34] *Isa.* 45. 14.

IX.—The Resurrection of the Dead.

Brothers, I want to remind you of the Good News which I 1 **15**
once told you, and which you received. It is the Good News
on which you have taken your stand, and by means of which 2
you are being saved. I want to remind you of the very words
that I used in telling it to you—assuming that you are still
holding fast to it, and have not believed in it in vain. In the 3
forefront of my teaching I gave you the account which I had
myself received—how that Christ died for our sins (as the
Scriptures had foretold), that he was buried, that on the third 4
day he *was raised* from the grave (as the Scriptures had fore-
told), and that he appeared to Peter, and then to the Twelve. 5
Afterwards he appeared to more than five hundred of our 6
Brothers at one time, most of whom are still alive, though
some have gone to their rest. Later on he appeared to James, 7
and then to all the Apostles. Last of all he appeared to me 8
also, as to one born, so to speak, at a wrong time. I, 9
indeed, am the least important of the Apostles; I am unworthy
of the name of 'Apostle,' because I persecuted the Church of
God. But what I am, I am by God's mercy, and his mercy, 10
which reached even to me, has not been wasted. No, I have
toiled harder than all of them, and yet it was not I, but God's
mercy working with me. Whether, then, it was I or they, this 11
is what we proclaim, and this is what you believed.

Now, if what we proclaim about Christ is that he has been 12
raised from the dead, how is it that some of you say that a
resurrection of the dead is impossible? But if a resurrection 13
of the dead is impossible, then Christ himself has not been
raised, and if Christ has not been raised, then our proclamation 14
is groundless, and our faith is equally so! More than that, our 15
testimony about God is being shown to be false; for we testi-
fied that God raised the Christ from the grave, and yet he did
not do so, if it is true that the dead do not rise! For if the 16
dead do not rise, then Christ himself has not been raised, and 17
if Christ has not been raised, your faith is mere folly—you
have your sins upon you still. Yes, and those who went to 18
their rest trusting in Christ perished! If it is for this life that 19
we have placed our hopes on Christ, and that is all—then we
are of all men the most to be pitied.

But the truth is, Christ has been raised from the dead, 20
the first-fruits of those who are at rest. For since it was 21
through a man that death came, so, too, it is through a man
that there will come a resurrection of the dead. For as through 22
Adam all men die, so through the Christ will all return to life.

But each in his proper order—Christ as the first-fruits, 23

[4] *Hos.* 6. 2.

then at his Coming those who belong to the Christ. Afterwards will come the end—the time when he gives his Kingdom into the hands of his God and Father; but not until he has overthrown all other rule and all other authority and power. 24
For he must reign as King *until God has put* all *his enemies under his feet.* Death will be the last enemy to be overthrown; for 25, 26
God *has placed everything under* Christ's *feet.* (But when it is said that everything has been placed under Christ, it is plain that God who placed everything under him is not included.) 27
Then when everything has been placed under him, the Son will place himself under God who placed everything under him, so that God may be all and in all. 28

Again, if there is no resurrection, what good will those people be doing who are baptized on behalf of the dead? If it is true that the dead do not rise, why are people baptized on their behalf? Or why do we every hour risk our lives? Every day I face death, Brothers—by my pride in your faith in Christ Jesus, our Lord, I affirm it. If I had gone, with no more hope than an ordinary man has, to fight wild beasts at Ephesus, what should I have gained by it? If the dead do not rise, then—
'*Let us eat and drink, for to-morrow we shall be dead*'! Do not be deceived. 29, 30, 31, 32, 33

'Good ways are spoiled by evil friends.'

Rouse yourselves, as is your duty, and cease from sin. There are some who have no true knowledge of God. I speak like this to shame you. 34

Some one, however, will ask 'How do the dead rise? and in what form will they come?' Foolish man, the seed you yourself sow does not burst into life, unless it first dies! And when you sow it, it has not the form which it will have, but is only a bare grain—of wheat, perhaps, or of something else. God gives it the form that he has chosen, and to every seed he gives the form peculiar to itself. Animal life is not all of the same kind, but there is one kind for men, another for beasts, another for birds, and another for fishes. There are bodies peculiar to the heavens, and bodies peculiar to the earth, but the beauty of the heavenly bodies is quite different from that of the earthly. The beauty of the sun is not the same as the beauty of the moon, or as that of the stars; indeed one star differs in beauty from another. It is the same with the resurrection of the dead. That which is sown is perishable, that which rises is imperishable; that which is sown is disfigured, that which rises is beautiful; that which is sown is frail, that which rises is strong; that which is sown is an animal body, that which rises is a spiritual body. As surely as there is an animal body, so there is also a spiritual 35, 36, 37, 38, 39, 40, 41, 42, 43, 44

25—27 *Ps.* 110. 1; 8. 6. 32 *Isa.* 22. 13. 33 Menander *Thais.*

body. Scripture says the same—'*Adam, the first man, became a being with animal life*'; the last Adam became a Life-giving spirit. The spiritual body does not come first, but the animal body; the spiritual body comes later. The first *man* was *of earth, from the ground;* the second man was from Heaven. Those who are of earth are like him who was of earth; and those who are heavenly are like him who is from Heaven. As we have borne the likeness of him who was of earth, so let us bear the likeness of him who is from Heaven. This, Brothers, I declare—that mere flesh and blood can have no share in the Kingdom of God, nor the perishable a share in the imperishable. Now I have a secret truth to tell you. We shall not all have gone to our rest, but we shall all undergo a change—in a moment, in the twinkling of an eye, at the last trumpet-call; for the trumpet will sound, and the dead will rise, imperishable, and we, also, shall undergo a change. For this perishable body of ours must put on a form which is imperishable, and this mortal body a form which is immortal. And when this mortal body has put on its immortal form, then indeed will the words of Scripture come true—'*Death has been swallowed up in victory! Where, O Death, is thy victory? Where, O Death, is thy sting?*' It is sin that gives death its sting, and it is the Law that gives sin its power. But thanks be to God, who gives us *the victory*, through Jesus Christ, our Lord.
Therefore, my dear Brothers, stand firm and unshaken, always diligent in the Lord's work, for you know that your toil, if it be in his service, is not thrown away.

X.—Messages and Farewell.

In the matter of the Collection for Christ's People, I want you to act on the directions I gave to the Churches in Galatia. On the first day of every week each of you should put by what he can afford, so that no collections need be made after I have come. On my arrival, I will send any persons whom you may authorize by letter to carry your gift to Jerusalem, and if it seems worth while for me to go myself, they shall go with me.
I will come to you as soon as I have been through Macedonia; for I am going through Macedonia, and I shall probably make some stay with you and perhaps remain for the winter, so that it may fall to you to help me on my way, wherever I may be going. I do not want now merely to pay you a passing visit, for I am hoping to stay with you for some time, if the Lord permits. I intend staying, however, at Ephesus till the Harvest Festival; for a great and promising opening has presented itself, and there are many opponents.
If Timothy comes, take care that he has no cause for feeling

45, 47 *Gen.* 2. 7. 54 *Isa.* 25. 8. 55, 57 *Hos.* 13. 14.

ill at ease while he is with you. He is doing the Master's work no less than I am. No one therefore should slight him. See 11
him safely on his way to me, for I am expecting him with some of our Brothers.

As for Apollos, our Brother, I have often urged him to go 12
to you at the same time as the others. He has, however, been very unwilling to do so as yet; but he will go as soon as he gets a good opportunity.

Be watchful; stand firm in your faith; prove yourselves 13
men; be strong. Let everything you do be done in a loving 14
spirit.

I have another request to make of you, Brothers. You know 15
Stephanas and his household. They were, you remember, the first-fruits gathered in from Greece, and they set themselves to serve Christ's People. I want you, on your part, to show 16
deference to such persons as these are, and to every fellow labourer and earnest worker. I am glad Stephanas and 17
Fortunatus and Achaïcus have come, for they have made up for your absence; they have cheered my heart, and yours as well. 18
Cultivate friendships with such men as these.

The Churches in Roman Asia send you their good wishes. 19
Aquila and Prisca and the Church that meets at their house send you a hearty Christian greeting. All our Brothers send 20
you good wishes. Greet one another with a sacred kiss.

I, Paul, add this farewell in my own handwriting. Accursed 21, 22
be any one who has no love for the Lord. THE LORD IS COMING. May the blessing of the Lord Jesus be with you. My 23, 24
Christian love to all of you.

TO THE CORINTHIANS—II.

ST. PAUL'S SECOND LETTER TO THE CORINTHIANS.

WRITTEN FROM MACEDONIA 58 A.D.

ONLY a brief period of time appears to have intervened between the writing of St. Paul's two existing Letters to the Corinthians. A few months after the dispatch of the first Letter, a riot instigated by Demetrius, the silversmith, drove the Apostle from Ephesus (Acts 19. 20 ; 2 Cor. 1. 8).

Either with the first Letter, or soon afterwards, he had sent Titus to Corinth on an important mission of inquiry. And now, leaving Ephesus and travelling northwards, the Apostle went to the Troad, in the hope of meeting Titus there and of receiving from him some re-assuring news as to the condition of things in the Corinthian church. But Titus had not yet arrived, and, after waiting for him for some time in vain, St. Paul, keenly disappointed (2. 13), went on into Macedonia. At length Titus returned from Corinth and came to him at Philippi (7. 6). Much to the Apostle's joy he was able to report that the first Letter had been well received, and promptly acted upon, by the majority of the Corinthian Christians, and that they cherished a hearty affection for Paul himself. On the other hand the Apostle was greatly distressed to learn that there were members of the Church who still stubbornly refused to submit to his authority, and assailed him with cruel and persistent slander. This news, brought by Titus, was the occasion of the present Letter. It is an outburst of passionate feeling, in which the Apostle expresses his gratitude for the kindness and obedience manifested towards him by the majority of the Church, and defends his own personal character and apostolic authority against the unscrupulous attacks of the minority.

TO THE
CORINTHIANS—II.

I.—Greeting.

To the Church of God at Corinth, and to all Christ's People throughout Greece, 1 1
From Paul, by God's will an Apostle of Christ,
And from Timothy, a Brother.
May God, our Father, and the Lord Jesus Christ bless you and give you peace. 2

II.—The Apostle's Grounds for Feeling Comforted.

Praise be to the God and Father of Jesus Christ our Lord, 3
the compassionate Father, the God ever ready to comfort, who 4
comforts us in all our troubles, so that we may be able to comfort those who are in any trouble with the very comfort which we ourselves receive from him. It is true that we have 5
our full share of the sufferings of the Christ, but through the Christ we have also our full share of comfort. If we meet 6
with trouble, it is for the sake of your comfort and salvation; and if we find comfort, it is for the sake of the comfort which will make itself felt in you when you endure the same sufferings that we ourselves are enduring. Our hopes for you do 7
not waver. We know that as you are sharing our sufferings, you will also share our comfort. We want you, 8
Brothers, to know that, in the troubles which befel us in Roman Asia, we were burdened altogether beyond our strength, so much so that we actually despaired of life. Indeed, we had within us the presentiment of death, in order 9
that we might not rely on ourselves, but on God who raises the dead to life. But God delivered us from such a death, and 10
will again. It is on him that we have set our hopes of further deliverance in the future, while all of you, also, help us by 11

your prayers. And so, many lips will give thanks on our behalf for the blessing granted us in answer to many prayers.

Indeed, our chief satisfaction is this—that our conscience 12
tells us that our conduct in the world, and still more in our relations with you, was marked by a purity of motive and a sincerity which come from God. It was not based on worldly policy, but on the help of God. What we are now writing to 13
you is not different, either from the letter which you have received, or from what you yourselves recognize to be true. And my hope is that you will recognize to the very end—as, 14
in part, you have already recognized about us—that you have a right to be proud of us, as we shall be of you, on the Day of Jesus, our Lord.

III.—The Apostle explains his Delay in visiting Corinth.

It was with this conviction that I intended to come to see 15
you before going into Macedonia; so that you might experience a double pleasure—my intention being to visit you on my way 16
to Macedonia, and again on my return, and then to get you to help me forward on my way to Judaea. As this was my 17
intention, where, pray, did I show fickleness of purpose? Or do you think that my plans are formed on worldly lines, so that in the same breath I say 'Yes' and 'No'? As surely as 18
God is true, I tell you that the Message we brought you does not waver between 'Yes' and 'No'! The Son of God, Christ 19
Jesus, whom we—Silas, Timothy, and I—proclaimed among you, showed no wavering between 'Yes' and 'No.' With him it is always 'Yes.' For however many are the promises of God, 20
in Christ is the confirming 'Yes.' Therefore also let 'Amen' be said by us to God, to his glory through Christ. It is God 21
who brings us, and you with us, into union with Christ, and so strengthens us. He it is who consecrated us, and set his mark 22
on us, and gave us his Spirit in our hearts as an earnest of future blessings.

But, as my life shall answer for it, I call God to witness that 23
it was to spare you that I gave up my visit to Corinth. I do 24
not mean that we are to domineer over you with regard to your faith, but, on the contrary, we work with you for your true happiness; indeed it is through your faith that you are standing firm. For my own sake also I decided not to pay 1 2
you another painful visit. If I am the one who causes you 2
pain, who is there to cheer me, unless it be the very person whom I am paining? So I wrote as I did, for fear that, if I 3
had come, I should have received pain from those who ought to have made me glad; for I felt sure that it is true of you all without exception, that my joy is yours also. I wrote to you 4

in sore trouble and distress of heart and with many tears, not to give you pain, but to let you see how intense a love I have for you.

Now whoever has caused the pain has not so much pained me, as he has to some extent—not to be too severe—pained every one of you. The man to whom I refer has been sufficiently punished by the penalty inflicted by most of you; so that now you must take the opposite course, and forgive and encourage him, or else he may be overwhelmed by the intensity of his pain. So I beg you to assure him of your love. I had this further object, too, in what I wrote—to ascertain whether you may be relied on to be in every respect submissive. When you forgive a man anything, I forgive him too. Indeed, for my part, whenever I have forgiven anything (if I have had to do so at all), it has been on your account and under the eye of Christ, so as to prevent Satan taking advantage of us; for we are not ignorant of his devices.

When I went to the district round Troas to tell the Good News of the Christ, even though there was an opening for serving the Master, I could get no peace of mind because I failed to find Titus, my Brother; so I took leave of the people there, and went to Macedonia. All thanks to God, who leads us in one continual triumph in the service of the Christ, and uses us to spread the perfume of the knowledge of him everywhere. For we are a fragrance for God—a fragrance as of Christ himself—both among those who are on the way to Salvation and among those who are on the way to Ruin. To the latter we are as an odour proceeding from death and ending in Death; to the former as an odour proceeding from life and ending in Life. But who is fit for such work? Unlike most people, we are not in the habit of trading on God's Message; but as men who speak with sincerity, and are commissioned by God, we speak in the sight of God as belonging to Christ.

IV.—The Apostle vindicates his Ministry.

Are we beginning to recommend ourselves again? Or are we like some who need letters of recommendation to you, or from you? You yourselves are our letter—a letter written on our hearts, and one which everybody can understand and read. All can see that you are a letter from Christ entrusted to our care, a letter *written*, not with ink, but with the Spirit of the ever-living God, and not *on tablets of stone*, but on *tablets of human hearts*.

This, then, is the confidence which we have gained through

[3] *Exod.* 31. 18; 34. 1; *Prov.* 3. 3; *Ezek.* 11. 19; 36. 26.

Christ in our relations with God. I do not mean that we are 5
fit to form any judgement by ourselves or on our own
authority; our fitness comes from God. He it was who made 6
us fit to be ministers of a New Covenant—not a written law,
but a spiritual principle. For the written law kills, but the
spiritual principle gives life.

But if the system of religion which tended towards Death— 7
a written law, engraved on stones—began in such splendour,
that the Israelites were unable to gaze at the *face of Moses*
because of *its brightness*—a merely passing brightness—will 8
not the religion of the Spirit have still greater splendour? For 9
if there was splendour in the religion that involved condemna-
tion, far more is the religion that sets men right with God rich
in splendour! Indeed *that which then had splendour* has lost 10
its *splendour*, because of the splendour which surpasses it. And 11
if that which was to pass away came in splendour, far more
will that which is to last be surrounded with splendour!

With such hopes, then, as these, we venture to speak very 12
plainly. We do not do as *Moses* did. He *used to cover his face with* 13
a veil, to prevent the Israelites gazing at the disappearance of
what was passing away. And more than this, their minds had 14
become dense. Indeed to this very day, at the public reading
of the Old Covenant, the same veil remains unlifted; for only
union with Christ removes it. Yet to this very day, whenever 15
Moses is read, a veil lies on their hearts. *But whenever a man* 16
turns to the Lord the veil is removed. By the word 'Lord' is to 17
be understood the Spirit, and where the Spirit of the Lord is,
there is freedom. And all of us with unveiled faces, see, as if 18
reflected in a mirror, *the splendour of the Lord*, and are being
transformed into his likeness, from one degree of splendour to
another, as it comes from the Lord, even the Spirit.

And so, as by God's mercy we are engaged in this ministry, 1 **4.**
we do not act like cowards. On the contrary, we have re- 2
nounced the secrecy which springs from shame, and refuse to
adopt crafty ways, or to tamper with God's Message. It is by
the exhibition of the Truth that we recommend ourselves to
every man's conscience in the sight of God. But even if the 3
Good News that we bring is veiled, it is veiled only in the case
of those who are on the way to Ruin. As for them, the god of 4
this Age has blinded their minds, unbelievers as they are, so
that the light from the Good News of the splendour of the
Christ, who is the very incarnation of God, should not shine
upon them. (For it is not ourselves that we proclaim, but 5
Christ Jesus, as Lord, and ourselves as your servants for Jesus'
sake.) Indeed, the same God who said 'Out of darkness light 6
shall shine,' has shone in upon our hearts, so that light may
spread from our knowledge of the splendour of God, as seen
on the face of Christ.

7—16 *Exod.* 34. 29, 30, 34, 35. 18 *Exod.* 24. 17.

But we have this treasure in bodies of clay, in order that the 7
vastness of its power may be seen to be from God, and not to
be due to us. Though hard pressed on every side, we are 8
never hemmed in; though perplexed, never driven to despair;
though pursued, never abandoned; though struck down, 9
never killed! We always carry about on our bodies the marks 10
of a death like that of Jesus, so that the Life also of Jesus, may
be plainly seen in our bodies. Indeed we who still live are 11
continually being given over to death for the sake of Jesus, in
order that the Life also of Jesus may be plainly seen in our
mortal nature. And so while death is active within us, Life is 12
active within you. In the same spirit of faith as that expressed 13
in the words '*I believed, and therefore I spoke*,' we, also,
believe, and therefore speak. For we know that he who raised 14
Jesus, the Master, from the grave, will also raise us with him,
and will bring us with you into his own presence. For every- 15
thing is for your benefit, in order that, as God's mercy reaches
greater numbers, there may be an increase in thanksgiving, to
the glory of God.

Therefore, as I said, we do not act like cowards; but even 16
though what is outward in our nature is wasting away, yet
what is inward is, day by day, being renewed. Our light 17
trouble, which lasts only a moment, is resulting for us, to
an immeasurable degree, in an enduring store of honour,
because we are not fixing our attention on what is seen, 18
but on what is unseen; for what is seen is temporary, but what
is unseen is enduring. For we know that if the tent— 1 5
that earthly body which is now our home—should be taken
down, we have a home of God's building, a home not made by
human hands, an enduring home in Heaven. Even while we 2
are in our present body, we sigh, in our longing to put over it
our dwelling which is to come from Heaven, sure that, when 3
we have put it on, we shall not be found without bodies. In- 4
deed, we who are in this 'tent' sigh under our burden, because
we do not want to take it off, but to put on the other over it,
in order that what is mortal may be absorbed in Life. And he 5
who has prepared us for this change is God, who has also
given us his Spirit as a pledge of it.

Therefore we are always confident; and we know that, while 6
we are at home in the body, we are away from our home with
the Lord. For we guide our lives by faith, and not by what 7
we see. We are confident, I say; and we prefer to leave our 8
home in the body, and to make our home with the Lord. And 9
so, whether at home or from home, our ambition is to win his
approval. For at the Bar of the Christ we must all be made 10
to appear in our true characters, that each may receive the
consequences of the life he has lived in the body, in accordance
with his actions, whether good or worthless.

[13] *Ps.* 116. 10.

Knowing, then, what fear of the Lord means, we are trying to win our fellow men; but God has already seen just what we are, and I hope that in your hearts you also have seen it. 11
We are not recommending ourselves again to you, but rather are giving you cause for pride in us, so that you may have an answer ready for those who pride themselves on appearances and not on character. For if we went out of our minds, it was in God's service! If we are now in our senses, it is in yours! 12 13
It is the love of the Christ which impels us; because we recognized that, as one died for all, all therefore died, and that his object in dying for all, was that the living should for the future not live for themselves, but for him who died for them and rose from the grave. 14 15

For ourselves, then, from this time forward, we refuse to regard any one as the world does. Even if we have thought of Christ in that way, yet now we do so no longer. So if any one is in union with Christ, he is a new being! His *old* life has passed away, and a *new* life has *begun!* But all this comes from God, who through Christ reconciled us to himself, and gave us the work of proclaiming this reconciliation—how that, in Christ, he was reconciling the world to himself, not reckoning men's offences against them, and how that he has entrusted us with the Message of that reconciliation. 16 17 18 19

It is, then, on Christ's behalf that we are acting as ambassadors—God, as it were, appealing to you through us. We beg you on Christ's behalf to be reconciled to God. God made him who knew nothing of sin to be Sin on our behalf, so that we, through union with him may become the Righteousness of God. Therefore, as God's fellow-workers, we further appeal to you not to receive his mercy in vain. For he says— 20 21 6 1 2

> '*At the time for acceptance I listened to thee,*
> *And on the day of deliverance I helped thee.*'

Well, *the time for acceptance* is now! *The day of deliverance* is now! In all we do we avoid putting obstacles in people's way, so that no fault may be found with our ministry. On the contrary, we are trying in everything to recommend ourselves, as God's ministers should do. So we turn to account the many things we have to undergo—troubles, hardships, difficulties, floggings, imprisonments, disturbances, toils, sleepless nights, and fastings. We recommend ourselves also by purity, knowledge, patience, and kindliness; by a spirit which is holy, a love which is sincere, a teaching which is true, and an energy which is divine. We put to this use the weapons of righteousness, whether for attack or defence. We use both honour and dishonour, both slander and praise. We are regarded as impostors, yet we are true men; as unknown, yet we are well- 3 4 5 6 7 8 9

17 *Isa.* 43. 18, 19. 2 *Isa.* 49. 8.

known; as *at death's door*, yet, strange to tell, *we are still alive; as chastised, yet we are not killed;* as suffering, yet we are always 10
happy; as poor, yet we are enriching many; as having nothing, yet we possess everything!

We are speaking freely to you, men of Corinth; *you have long* 11
held a large *place in* our *hearts.* In them you have abundant 12
room, but in your own affections you are cramped. Can you 13
not return my love—I appeal to you as I would to children—with as large a place in your hearts?

V.—Intimacy with the Heathen forbidden.

Do not ally yourselves with those who reject the Faith. 14
For what partnership can there be between righteousness and lawlessness? or what is there in common between light and darkness? What harmony is there between Christ and 15
Belial? or how can those who accept the Faith have any share with those who reject it? What agreement has a Temple 16
of God with idols? For what are we but a Temple of the ever-living God? This is what God meant when he said—

> '*I will dwell among them, and walk among them;*
> *And I will be their God, and they shall be my people.*
> Therefore "*Come out from the heathen,* 17
> *And separate yourselves from them,*" *says the Lord,*
> "And *touch nothing impure;*
> *And I will welcome you;*
> And *I will be a father* to you, 18
> *And* you shall be *my sons and daughters,*"
> *Says the Lord, the Ruler of all.*'

Since then, dear friends, we have such promises as these, we 1 7
should purify ourselves from everything that pollutes either body or spirit, and out of reverence for God should aim at perfect holiness.

VI.—The Apostle's Satisfaction with his Converts.

Make room for us in your hearts. In no instance have we 2
ever wronged, or harmed, or taken advantage of, any one. I 3
am not saying this to condemn you. Indeed, I have already said that you are in our very hearts, to share both death and life with us. I speak very freely to you, yet I boast very 4
loudly of you. I am full of encouragement and, in spite of all our troubles, am exceedingly happy.

Even since we reached Macedonia, our poor human nature 5

9 *Ps.* 118. 17—18. 11 *Ps.* 119. 32. 16—18 *Lev.* 26. 11, 12; *Ezek.* 37. 27; *Isa.* 52. 11; 2 *Sam.* 7. 14; *Hos.* 1. 10; *Isa.* 43. 6; *Amos* 4. 13 (Septuagint).

has found no rest; on every side there are troubles—conflicts
without, anxieties within. But God, the encourager of the 6
downcast, has encouraged us by the arrival of Titus. And it 7
is not only by his presence that we are encouraged, but also
by the encouragement which he received from you; for he
tells us of your strong affection, your penitence, and your zeal
on my behalf—so that I am happier still. For though I caused 8
you sorrow by my letter, I do not regret it. Even if I was
inclined to regret it—for I see that the letter did cause you
sorrow though only for a time—I am glad now. Glad, 9
not because of the sorrow it caused you, but because your
sorrow brought you to repentance. For your sorrow was in
accordance with God's will, his intention being that you
should not be harmed by us in any way. For when sorrow is 10
in accordance with God's will, it results in repentance, which
leads to a Salvation that will never be regretted; but the sure
result of the sorrow that the world knows is Death. Why, look 11
at the results which that other sorrow—sorrow in accordance
with God's will — has had in your case. What earnestness
it produced! what explanations! what strong feeling! what
alarm! what earnest longing! what eagerness! what readiness
to punish! You have by every means cleared yourselves, and
proved that you are now free from guilt in the matter. So, 12
then, even if I did write thus to you, it was not for the sake of
the wrong-doer, nor of the man wronged, but to make you
conscious, as in the sight of God, of your own earnest interest
in us. This has given us encouragement.

In addition to this encouragement we were made exceed- 13
ingly happy by the happiness of Titus; for his heart has been
cheered by you all. Although I have been boasting a little to 14
him about you, you have not made me feel ashamed; but just
as we have spoken the truth to you in everything else, so our
boasting to Titus about you has proved also to be the truth.
And his affection for you is all the greater, as he remembers 15
the deference that you all showed him, and recalls how you
received him with reverence and awe. I am glad that 16
I can feel complete confidence in you.

VII.—The Palestine Famine Fund.

We want to tell you, Brothers, about the goodness God has 1 8
shown to the Churches in Macedonia—how, tried though they 2
were by many a trouble, their overflowing happiness, and even
their deep poverty, resulted in a flood of generosity. I can 3
bear witness that to the full extent of their power, and even
beyond it, of their own free will, too, and with many an appeal 4
to us for permission, they showed sympathy, and contributed
their share towards the fund for their fellow-Christians. And 5

that not in the way we had expected; but they first gave themselves to the Lord and to us in accordance with God's will. This led us to urge upon Titus that, as he had started 6
the work for you, he should also see to the completion of this expression of your sympathy. And remembering how you 7
excel in everything—in faith, teaching, knowledge, and large-hearted earnestness, and in the love which we have awakened in you—I ask you to excel also in this matter.

I am not laying a command upon you, but I am making use 8
of the earnestness shown by others to test the genuineness of your love. Surely you do not forget the goodness of Jesus 9
Christ, our Master—how for your sakes he became poor, although he was rich, so that you also might become rich through his poverty. But I am only making suggestions on 10
this matter; indeed this is the best course with people like you, who were a year ahead of others, not only in taking action, but also in resolving to do so. And now I want you to complete 11
the work, so that its completion may match the willingness of your resolution—in proportion, of course, to your means. For 12
if the willingness is evident, the value of a man's gift is reckoned by what he may have, and not by what he has not. For our object is not to give relief to others and bring distress 13
on you, but, by equalizing things, to secure that on the present 14
occasion what you have to spare may supply their want, so that at another time what they can spare may supply your want, and thus things be equalized. As Scripture says—'*Those who* 15
had obtained much had not too much, and those who had obtained little had not too little!'

I thank God for inspiring the heart of Titus with the same 16
keen interest in your welfare that I have; for Titus has 17
responded to my appeals and, in his earnestness, is starting to come to you of his own accord. We are sending with him as 18
a companion the Brother whose fame in the service of the Good News has spread through all the Churches. Further 19
than that, he is the one who has been elected by the Churches to accompany us on our journey in connexion with your work of love, which we are superintending with a view to the Master's honour and as a mark of our deep interest in the matter. What we are specially guarding against is that any 20
fault should be found with us in regard to our superintendence of this charitable fund; for *we are trying to make arrangements* 21
which shall be honourable, not only *in the eyes of the Lord*, but also in the eyes *of men*. We are sending with them another of our 22
Brothers, whose earnestness we have often proved in many ways, and whom we now find to be still more earnest because of his great confidence in you. If questions are asked about 23
Titus—he is my intimate companion and shares my work for

15 *Exod.* 16. 18. 21 *Prov.* 3. 4 (Septuagint).

you; if about our Brothers—they are the delegates of the Churches, and are an honour to Christianity. Show them therefore—so that the Churches may see it—the reality of your love, as well as our reason for boasting to them about you. 24

With reference, indeed, to the Fund for your fellow-Christians, it is really superfluous for me to say anything to you. I know, of course, your willingness to help, and am always boasting of it, when speaking about you to the Macedonians. I tell them that you in Greece have been ready for a year past. It was really your zeal that stimulated most of them. My reason for sending our Brothers is to prevent what we said about you proving in this particular matter an empty boast, and to enable you to be as well prepared as I have been saying that you are. Otherwise, if any Macedonians were to come with me and find you unprepared, we—to say nothing of you—should feel ashamed of our present confidence. Therefore I think it necessary to urge the Brothers to go on to you in advance, and to ensure that the arrangements for the gift which you have already promised shall be completed before I come. Then it will be in readiness, as a gift should be, and will not look as if it were being given under pressure. 9 1 2 3 4 5

Remember the saying—'Scanty sowing brings scanty harvest, plentiful sowing plentiful harvest.' Let every one give as he has previously resolved, not grudgingly or under compulsion; for *God* loves *a cheerful giver*. God has power to shower upon you every kind of blessing in abundance, so that, having in all things and on all occasions a full supply for all your wants, you may be able to do an abundance of good actions of every kind. (As Scripture says— 6 7 8 9

> '*He scattered broadcast, he gave to the poor;*
> *His goodness continues for ever.*'

And he who supplies *seed to the sower, and bread for eating*, will supply you with seed and cause it to multiply, and will increase *the fruits of your goodness*). So then, growing rich in all things, you will be prepared to show all kinds of generosity—generosity which through our instrumentality produces thanksgiving to God. For the rendering of a public service like this not only relieves the needs of your fellow-Christians, but also results in abundant thanksgiving to God. Through the evidence afforded by the service you thus render, you cause men to praise God for your fidelity to your profession of faith in the Good News of the Christ, as well as for the generosity of your contributions for them and all others. In their prayers also for you they express their longing to see you, because of God's surpassing goodness as displayed in you. 10 11 12 13 14

All thanks to God for his inestimable gift! 15

7 *Prov.* 22. 8 (Septuagint). 9 *Ps.* 112. 9. 10 *Hos.* 10. 12; *Isa.* 55. 10.

VIII.—The Apostle asserts and defends his Position.

Now, I, Paul, make a personal appeal to you by the meek- 1 10
ness and gentleness of the Christ—I who, in your presence,
am humble in my bearing towards you, but, when absent, am
bold in my language to you. I beg you not to make me show 2
my boldness, when I come, by the confident tone which I
reckon that I shall venture to adopt towards some of you, who
are yourselves reckoning that we are influenced in our conduct
by earthly motives. For though we live an earthly life we do 3
not wage an earthly war. Our weapons of war are not earthly 4
ones but, in God's service, are powerful for the overthrow of
fortresses. We are engaged in confuting arguments and over- 5
throwing every barrier raised against the knowledge of God.
We are capturing every thought, to bring it into submission to
the Christ, and are fully prepared to punish every act of 6
rebellion, when once your submission has been put beyond
doubt.

You look at the outward appearance of things! Any one 7
who flatters himself that he belongs to Christ might surely of
his own accord think again and recognize that we belong to
Christ quite as much as he does. Even if I boast rather too 8
much about our authority—which by the way the Lord gave
us for building up your faith and not for overthrowing it—still
I have no reason to be ashamed. I say this, that it may not 9
seem as if I were trying to overawe you by my letters. For 10
people say 'His letters are impressive and vigorous, but his
personal appearance is insignificant and his speaking con-
temptible.' Such persons may reckon on this—that our actions, 11
when we are present, will show us to be exactly what our
words do in our letters, when we are absent. We have 12
not indeed the audacity to class or compare ourselves with
some of those who indulge in self-recommendation! But
when such persons measure themselves by themselves, and
compare themselves with themselves, they show a want of
wisdom. We, however, will not give way to unlimited 13
boasting, but will confine ourselves to the limits of the sphere
to which God limited us, when he permitted us to come as far
as Corinth. For it is not the case, as it would be with persons 14
not in the habit of coming to you, that we are exceeding our
bounds! Why, we were the very first to reach you with the
Good News of the Christ! Our boasting, therefore, does not 15
go beyond bounds and trespass upon the labours of others;
but our hope is that, as your faith increases, our influence
among you may be very greatly extended, while we still keep
within our sphere. So we shall be able to tell the Good News 16
in the districts beyond you, without trespassing on the sphere
assigned to other men and boasting of what has been already

done. *Let those who boast boast about the Lord.* For it 17, 18
is not people who recommend themselves that win approval,
but those who have the commendation of the Lord.

I wish you would tolerate a little folly in me!—as indeed you 1 11
really do. I am jealous over you with a jealousy like the 2
jealousy of God. I gave you in marriage to one husband, that
I might bring into the Christ's presence a pure bride. Yet I 3
fear that it may turn out that, just as *the Serpent* by his crafti-
ness deceived Eve, so your minds may have lost the loyalty
and purity due from you to the Christ. For if some new-comer 4
is proclaiming a Jesus other than the one whom we proclaimed,
or if you are receiving a Spirit different from the one which
you did receive, or a Good News different from that which you
welcomed, then you are marvellously tolerant! I do not 5
reckon myself in any way inferior to the most eminent
Apostles! Though I am not a trained orator, yet I am not 6
deficient in knowledge; indeed we made this perfectly plain
to you in everything.

Perhaps you say that I did wrong in humbling myself that 7
you might be exalted—I mean because I told you God's Good
News without payment. I robbed other churches by taking 8
pay from them, so that I might serve you! And when I was 9
with you and in need, I did not become a burden to any of
you; for our Brothers, on coming from Macedonia, relieved
my needs. I kept myself from being burdensome to you in
any way, and I shall continue to do so. As surely as the truth 10
of Christ is in me, this boasting about myself shall not be
stopped in any part of Greece. Why? Because I do not love 11
you? God knows that I do!

In any case, what I am doing now I shall continue to do, 12
that I may cut away the ground from under those who are
wishing for some ground for attacking me, and that in the
thing of which they boast they may appear in their true
characters, just as we do in ours. Men of this stamp are 13
sham apostles, and treacherous workers. They disguise them-
selves as Apostles of Christ; and no wonder! Even Satan 14
disguises himself as an angel of the Light! It is not surpris- 15
ing, therefore, if his servants also disguise themselves as
servants of Righteousness. Their end will be in accordance
with their actions.

I say again—None of you should think me a fool. Yet if you 16
must, at least give me such a welcome as you would give a fool,
that I, too, may indulge in a little boasting. When I speak 17
thus, and boast so confidently, I am not speaking as the Master
would, but as a fool might. As so many are making worldly 18
boasts, I shall boast, too. Although you are so sensible, you 19
tolerate fools willingly enough! You let people make you their 20

[17] *Jer.* 9. 24. [3] *Gen.* 3. 13.

slaves, eat you out of house and home, get you into their power, put on airs of superiority, even strike you in the face! I speak 21
to our own disparagement when I admit that we have been weak. But whatever the subject on which others are not afraid to boast—though it is foolish to say so—I am not afraid either!
Are they Hebrews? So am I! Are they Israelites? So am 22
I! Are they Descendants of Abraham? So am I! Are they 23
'Servants of Christ'? Though it is madness to talk like this, I am more so than they! I have had more than my share of toil, more than my share of imprisonments. I have been flogged times without number. Often I have been at death's door. Five times I received one short of forty lashes at the 24
hands of the Jews. Three times the Romans beat me with 25
rods. Once I was stoned. Three times I was shipwrecked. I have spent a whole twenty-four hours in the sea. My jour- 26
neys have been many. I have been through dangers from rivers, dangers from robbers, dangers from my own people, dangers from the heathen, dangers in towns, dangers in the country, dangers on the sea, dangers among false Brothers. I 27
have been through toil and hardship. I have often had sleepless nights; I have endured hunger and thirst; I have often passed days without food; I have been cold and poorly clad.
And not to mention other things, there is my daily burden of 28
anxiety about all the Churches. Who is weak, without my 29
being weak? Who is led astray without my burning with indignation? If I am forced to boast, I will boast of things 30
which show my weakness! The God and Father of the Lord 31
Jesus—he who is for ever blessed—knows that I am speaking the truth. When I was at Damascus, the Governor under 32
King Aretas had the gates of that city guarded, in the hope of arresting me, but I was let down in a basket through a window 33
in the wall, and so escaped his hands.

I am forced to boast. It is unprofitable, but I will now pass 1 **12**
to visions and revelations given by the Lord. I know a Chris- 2
tian who, fourteen years ago—whether in the body or out of the body I do not know, but God knows—was caught up (this man of whom I am speaking) to the third Heaven. And I 3
know that this man—whether in the body or separated from the body I do not know, but God knows—was caught up into 4
Paradise, and heard sacred things of which no human being is permitted to speak. About the man of whom I am speaking I 5
will boast, but about myself I will not boast except as regards my weaknesses. Yet if I choose to boast, I shall not be a fool; 6
for I shall only be speaking the truth. But I refrain, for fear that, through the marvellous character of the revelations, any one should credit me with more than he can see in me or hear from me. It was for this reason, and to prevent me from 7
thinking too highly of myself, that a sharp spike was sent to pierce my flesh—an instrument of Satan, for my discipline—

to prevent me, I repeat, from thinking too highly of myself. About this I three times entreated the Lord, praying that it 8
might leave me. But his reply has been—'My help is enough 9
for you; for where there is weakness, there strength reaches its perfection.'

Most gladly, then, will I boast, rather than complain, about my weaknesses, so that the strength of the Christ may come and live within me. That is why I delight in weakness, ill- 10
treatment, hardships, persecution, and difficulties, when borne for Christ. For when I am weak, then it is that I am strong!

I have been making a fool of myself! It is you who forced 11
me to it. I am the very man whom you ought to be recommending! Although I am nobody, in no case did I prove inferior to the most eminent Apostles. The signs that mark a 12
true Apostle were exhibited among you—in circumstances constantly calling for endurance—by signs, by marvels, and by miracles. In what respect, I ask, had you worse treatment 13
than the other Churches, unless it was that, for my part, I refused to become a burden to you? Forgive me the wrong I thus did you!

Remember, this is the third time that I have made every 14
preparation to come to see you, and I shall refuse to be a burden to you; I do not want your money, but you. It is not the duty of children to put by for their parents, but of parents to put by for their children. For my part I will most 15
gladly spend, and be myself spent, for your welfare. Can it be that the more intensely I love you the less I am to be loved?

You will admit that I was not a burden to you, but you 16
say that I was crafty all along and caught you by a trick! Do 17
you assert that I took advantage of you through any one of those whom I have sent to you? I urged Titus to go, and sent 18
our Brother with him. Did Titus take any advantage of you? Did we not all live by the same Spirit, and tread in the same footsteps?

Have you for some time past been fancying that it is to you 19
that we are making our defence? No, it is in the sight of God and as belonging to Christ that we are speaking. And, dear friends, it is all intended to build up your characters; for I am 20
afraid that perhaps, when I come, I may find that you are not what I want you to be, and, on the other hand, that you may find that I am what you do not want me to be. I am afraid that I may find quarrelling, jealousy, ill-feeling, rivalry, slandering, back-biting, self-assertion, and disorder. I am 21
afraid lest, on my next visit, my God may humble me in regard to you, and that I may have to mourn over many who have long been sinning, and have not repented of the impurity, fornication, and sensuality, in which they have indulged.

For the third time I am coming to see you. '*By the word of two or three witnesses each statement shall be established.*'[1] I have already warned those who have been long sinning, as well as all others, and now while still away I repeat the warning which I gave you when I was with you on my second visit—that if I come again, I shall spare no one. This will be the proof, which you are looking for, that the Christ speaks through me. There is no weakness in his dealings with you. On the contrary he shows his power among you. It is true that he was crucified in consequence of weakness, but he is now living in consequence of the power of God; and we are weak in his weakness, but with him we shall live through the power of God—and that for your sakes. Test yourselves to see whether you are holding to the Faith. Put yourselves to the proof. Surely you recognize this fact about yourselves—that Jesus Christ is in you! Unless indeed you cannot stand the test! But I hope that you will recognize that we, for our part, can stand the test. We pray God that you may do nothing wrong, not in order that we may be seen to stand the test, but that you may do what is right, although we may seem to you not to stand the test. We have no power at all against the Truth, but only in its service. We are glad when we are weak, so long as you are strong. And what we pray for is that you may become perfect. This is my reason for writing as I now do, while I am away from you, so that when I am with you I may not act harshly in the exercise of the authority which the Lord gave me—and gave me for building up and not for pulling down.

1 13 2 3 4 5 6 7 8 9 10

IX.—Farewell and Blessing.

And now, Brothers, good-bye. Aim at perfection; take courage; agree together; live in peace. And then God, the source of all love and peace will be with you. Greet one another with a sacred kiss. All Christ's People here send you their good wishes.

11 12 13

May the blessing of the Lord Jesus Christ, and the love of God, and the companionship of the holy Spirit be with every one of you.

14

[1] *Deut.* 19. 15.

TO THE GALATIANS.

ST. PAUL'S LETTER TO THE GALATIANS.

WRITTEN EITHER FROM EPHESUS ABOUT 54 A.D., OR FROM CORINTH ABOUT 57 A.D.

THE Roman province of 'Galatia,' in Asia Minor, included not only the district which had previously borne that name but also various adjacent districts. Hence it is uncertain whether in the New Testament the word is used in its wider or its narrower sense. The Christian Churches in 'Galatia' appear to have been founded by St. Paul about the year 51 A.D., while he was on his second missionary tour (Acts 16. 6). Three years later he re-visited the district in the course of his third tour (Acts 18. 23). He appears to have been seriously ill on the first-mentioned occasion, but the impulsive Celts gave him an eager welcome, and soon became devotedly attached to him (Gal. 4. 13—15). After he had left them, however, their enthusiasm for him and his Message gradually cooled, and the present Letter was written as the result of information which reached him, that his converts were being led astray by teachers who had come from Jerusalem, impugning his apostolic authority and personal character, and insisting that all Christians must observe the Jewish Law and be circumcised.

TO THE
GALATIANS.

I.—Greeting.

To the Churches in Galatia, 1 1
FROM Paul, an Apostle whose authority is not derived from men and is due, not to man, but to Jesus Christ and to God the Father, who raised Christ to life;
AND FROM all the Brothers here. 2
May God, our Father, and the Lord Jesus Christ, bless you 3
and give you peace. For, to rescue us from this present wicked age, Christ gave himself for our sins, in accor- 4
dance with the will of our God and Father, to whom be 5
given all glory for ever and ever. Amen.

II.—The Apostle's Relations to his Converts, and to the Law.

I am astonished that you are so soon deserting him whose 6
Call reached you through the mercy of Christ, for a different
'Good News,' which is really no Good News at all. But 7
then, I know, there are people who are harassing you, and
who want to pervert the Good News of the Christ. Yet even 8
if we——or if an angel from Heaven were to tell you any other
'Good News' than that which we told you, may he be
accursed! We have said it before, and I repeat it now—If 9
any one tells you a 'Good News' other than that which you
received, may he be accursed!

Am I, now, do you suppose, trying to conciliate men, or 10
God? Am I seeking to please men? If I were still trying to
please men, I should not be a servant of Christ. I would 11
remind you, Brothers, that the Good News which I told is not
a human invention. I, at least, did not receive it from man, 12

nor was I taught it, but it came to me through a revelation made by Jesus Christ.

You have heard, of course, of my conduct when I was 13
devoted to Judaism—how I persecuted the Church of God to
an extent beyond belief, and made havoc of it, and how, 14
in devotion to Judaism, I surpassed many of my contem-
poraries among my own people in my intense eagerness to
uphold the traditions of my ancestors. But when God, 15
who had set me apart *even before my birth*, and *whose Call had*
reached me by his mercy—when God, I say, saw fit to reveal 16
his Son within me, so that I might tell the Good News of him
among the heathen, then at once, instead of consulting any
human being, or even going up to Jerusalem to see those who 17
were Apostles before me, I went, on the contrary, to Arabia,
and on my return came back to Damascus. Only then, 18
after three years, did I go up to Jerusalem to make the
acquaintance of Peter, and I stayed a fortnight with him. I 19
did not, however, see any other Apostle, except James, the
Master's brother. (As to what I am now writing to you, I 20
call God to witness that I am speaking the truth). After this 21
I went to the districts of Syria and Cilicia. But I was still 22
unknown personally to the Christian Churches in Judaea;
all they heard was—'The man who once persecuted us is now 23
telling the Good News of the very Faith of which he once
made havoc.' And they praised God on my account. 24

After that, fourteen years later, I went up to Jerusalem again 1 2
with Barnabas and took Titus also with me. It was a revela- 2
tion that led me to go; and I laid before those there the Good
News, in the form in which I proclaim it among the heathen.
I did this privately before those who are thought highly of,
for fear I might possibly be taking, or have already taken, a
course which would prove useless. Still even my companion, 3
Titus, though a Greek, was not compelled to be circumcised.
But on account of the false Brothers who had stolen in, the 4
men who had crept in to spy upon our Christian liberty, so as
to bring us back to slavery—why, we did not yield submission 5
to them even for an hour, so that the Truth of the Good News
might always be yours! Of those who are thought somewhat 6
highly of—what they once were makes no difference to me,
God does not recognise human distinctions—well, those who
are thought highly of added nothing to my Message. On the 7
contrary, they saw that I had been entrusted with the Good
News for the heathen, just as Peter had been for the Jews.
For he who gave Peter power for his mission to the Jews, 8
gave me, also, power to go to heathen nations. Recognizing 9
the charge entrusted to me, James, Peter, and John, who are
regarded as pillars of the Church, gave Barnabas and me their
hands in acknowledgement of us as fellow-workers, agreeing

[15] *Isa.* 49. 1.

that we should go to the heathen, and they to the Jews. Only 10
we were to remember the poor—the very thing I was myself
anxious to do. But when Peter came to Antioch, I 11
opposed him to his face, because he stood convicted. For 12
before certain persons came from James, he had been in the
habit of eating with the converts from heathenism; but when
they came, he began to withdraw and hold aloof, for fear of
offending those who still held to circumcision. The rest of 13
the Jewish converts were guilty of the same hypocrisy, so that
even Barnabas was led away by it. But when I saw that they 14
were not keeping to the straight path of the Truth of the Good
News, I said to Peter, before them all, "If you, who were born
a Jew, adopt foreign ways of living, instead of Jewish, why are
you trying to compel the converts from heathenism to adopt
Jewish ways?"

We, being Jews by birth and not 'sinners' of heathen 15
parentage, know that no one stands right with God as the 16
result of actions done in obedience to Law, but only through
faith in Christ Jesus. So we came to believe in Christ Jesus,
in order that we might stand right with God through depen-
dence upon faith in Christ and not upon actions done in
obedience to Law; for such actions *will not enable one human
being to stand right with God*. If, in spite of our strong desire 17
to stand right with God through union with Christ, we were
ourselves, also, seen to be sinners, would that make Christ an
agent of sin? Certainly not; for if I rebuild the very things 18
that I pulled down, I prove myself to have done wrong. I, 19
indeed, through Law became dead to Law, in order to live for
God. I have been crucified with Christ. So it is no longer I 20
that live, but it is Christ that lives in me; and as for my
present earthly life, I am living it by faith in the Son of God,
who loved me and gave himself for me. I refuse to set 21
aside the mercy of God. Why, if righteousness could come
through Law, then Christ died for nothing!

III.—The Tyranny of the Law and the Freedom of the Gospel.

You foolish Galatians, who has been fascinating you—you 1 3
before whose very eyes Jesus Christ was depicted as crucified?
This is the one thing that I want to find out from you—Was 2
your reception of the Spirit due to actions done in obedience
to Law, or to your having listened with faith? Can you be so 3
foolish? After beginning with what is spiritual will you end
with what is external? Did you go through so much to no 4
purpose?—if indeed it was really to no purpose! He who 5
supplies you with his Spirit and endows you with such

[16] *Ps.* 143. 2.

wonderful powers—does he do this as the result of actions done in obedience to Law? or as the result of your having listened with faith? It is just as it was with Abraham—'*He believed God, and that was regarded by God as righteousness.*' 6

You see, then, that those whose lives are based on faith are 7
the true sons of Abraham. And Scripture, foreseeing the fact 8
that God would bring the heathen into right relations with himself as a consequence of their faith, announced the Good News to Abraham beforehand, in the words—'*Through thee all the heathen shall be blessed.*' And so people whose lives are 9
based on faith share the blessings of Abraham and his faith.

All who are depending on actions done in obedience to Law 10
are under a curse, for Scripture says—'*Cursed is every one who does not abide by all that is written in the Book of the Law, and do it.*' Again, it is evident that no one stands right with God by 11
means of Law, for we read—'*Those who stand right with God will find Life as the result of faith.*' The Law, however, is not 12
based on faith; on the contrary it says—'*People who carry out these things will find Life by them.*' Christ ransomed us from 13
the curse pronounced in the Law, by taking the curse on himself for us, for Scripture says—'*Cursed is any one hanged on a tree.*' This was done that the blessing given to Abraham 14
might be extended to the heathen through Jesus Christ; that so, through our faith, we might receive the promised gift of the Spirit.

Let me take an illustration, Brothers, from daily life. No 15
one sets aside even a human agreement, when once it has been confirmed, or adds conditions to it. Now it was to 16
Abraham that the promises were made, "*and to* his *offspring.*" The word 'offspring' was not used in the plural, as if many persons were meant, but the words were "*to thy offspring,*" showing that one person was meant—and that was Christ.
My point is this:—An agreement already confirmed by God 17
the Law, which came four hundred and thirty years later, does not cancel so as to cause the promise to be set aside. If 18
our heritage is the result of Law, then it has ceased to be the result of a promise. Yet God conferred it on Abraham by a promise.

What, then, you ask, was the use of the Law? It was a 19
later addition, to make wrong-doing an offence, and to last till the coming of that 'offspring' to whom the promise had been made. It was delivered through angels by a mediator. Now 20
mediation implies more than one person, but God is only one.
Does that set the Law in opposition to God's promises? 21
Certainly not; for if a Law had been given capable of bestowing Life, then righteousness would have actually existed

6 *Gen.* 15. 6. 8 *Gen.* 12. 3; 18. 18. 10 *Deut.* 27. 26. 11 *Hab.* 2. 4. 12 *Lev.* 18. 5. 13 *Deut.* 21. 23. 16 *Gen.* 12. 7.

through Law. But the words of Scripture represent the 22
whole world as being under the bondage of sin, so that the
promised blessing, dependent, as it is, upon faith in Jesus
Christ, may be given to those who believe in him.

Before the coming of faith, we were kept under the charge 23
of the Law, under restraints, in preparation for the Faith about
to be revealed. So that the Law has proved a guide to lead 24
us to Christ, in order that as the result of faith we may stand
right with God. But now that faith has come we no longer 25
need a guide.

You are all sons of God, through your faith in Christ Jesus. 26
For all of you who were baptized into union with Christ clothed 27
yourselves with Christ. All distinctions between Jew and 28
Greek, slave and free man, male and female, have vanished;
for in union with Christ Jesus you are all one. And since you 29
belong to Christ, it follows that you are Abraham's offspring
and, under the promise, sharers in the inheritance.

What I want to say is this:—As long as an heir is an infant, 1 4
there is no difference between him and a slave, though he
is master of every thing. He is subject to the control of 2
guardians and servants during the period for which his father
has power to appoint a guardian. And so with us; when we 3
were like infants, we were slaves to the puerile teaching of the
world; but when the time was ripe for it, God sent his Son— 4
born a woman's child, born subject to Law—to ransom those 5
who were subject to Law, so that we might receive the privi-
leges of sons.

It is because you are sons that God sent into our hearts the 6
Spirit of his Son, with the cry 'Abba (Father).' You, therefore, 7
are no longer a slave, but a son; and if a son, then an heir,
also, by God's appointment.

Yet formerly, in your ignorance of God, you became slaves 8
to 'gods' which were no gods. But now that you have found 9
God—or, rather, have been found by him—how is it that you
are turning back to that puerile teaching, so poor and feeble,
to which you are wanting to become slaves a second time?
You are scrupulous in keeping Days and Months and Seasons 10
and Years! You make me fear that the labour I have spent on 11
you may have been wasted.

I entreat you, Brothers, to become like me, as I became like 12
you. You have never done me any wrong. You remember that 13
illness was the cause of my telling you the Good News in the
first instance. And as for what must have tried you in my 14
complaint, it did not inspire you with scorn or disgust, but you
welcomed me as if I had been an angel of God—or Christ Jesus
himself! What has become, then, of the blessings you called 15
down on me? For I can bear witness that, had it been possible,

you would have torn out your eyes and given them to me! Am 16
I to think, then, that I have become your enemy by telling you
the truth? People are courting your favour, but not honour- 17
ably. They want to isolate you, so as to make you court their
favour. It is always honourable to have your favour courted 18
in an honourable cause, and not only when I am with you, my 19
dear children—you for whom I am again enduring a mother's
pains, till a likeness to Christ shall have been formed in you.
But I could wish to be with you now and speak in a different 20
tone, for I am perplexed about you.

Tell me, you who want to be still subject to Law—Why do 21
you not listen to the Law? Scripture says that Abraham had 22
two sons, one the child of the slave-woman and the other the
child of the free woman. But the child of the slave-woman was 23
born in the ordinary course of nature, while the child of the free
woman was born in fulfilment of a promise. The story may 24
be taken as an allegory. The women stand for two Covenants.
One Covenant, given from Mount Sinai, produces a race of
slaves and is represented by Hagar—the word Hagar meaning 25
in Arabia Mount Sinai—and answers to the present Jerusalem,
which, with her children, is in slavery. But the Jerusalem 26
which is above is free, and it is she who is our mother. For 27
Scripture says—

> "*Rejoice, thou barren one, who dost never bear,*
> *Break into shouts, thou who art never in labour,*
> *For many are the children of her who is desolate—*
> *aye, more than of her who has a husband.*"

As for ourselves, Brothers, we, like Isaac, are children born in 28
fulfilment of a promise. Yet at that time the child born in the 29
ordinary course of nature persecuted the child born by the
power of the Spirit, and it is exactly the same now. But what 30
does the passage of Scripture say? *Send away the slave-woman*
and her son; for the slave's son must not be heir along with the son
of the free woman. And so, Brothers, we are not children of 31
a slave, but of her who is free.

IV.—Practical Exhortations.

It is for freedom that Christ set us free; stand firm therefore 1 5
and do not again come under the yoke of slavery.

Understand that I Paul myself tell you that if you are to be 2
circumcised, Christ will be of no advantage to you. I again 3
declare to every one who receives circumcision, that he binds
himself to obey the whole Law. You have severed yourselves 4
from Christ—you who are for standing right with God through
Law; you have become outcasts from mercy. For we, by the 5

[27] *Isa.* 54. 1. [30] *Gen.* 21. 10.

help of the Spirit, are eagerly waiting for the fulfilment of our
hope—the being right with God as a result of faith. If a man 6
is a Christian, neither circumcision, nor the omission of it, is
of any importance, but faith, working through love, is all
important.
You were once making good progress! Who hindered you 7
from obeying the Truth? The influence brought to bear on 8
you does not come from him who calls you. A little leaven 9
leavens all the dough. Relying on the Lord, I am confident 10
that you will come to think just as I do. But the man who is
disturbing your minds will have to bear his punishment, who-
ever he may be. But to speak of myself, Brothers, if I 11
am still proclaiming circumcision, why am I still persecuted?
Then surely the Cross has ceased to be an obstacle to any one!
I could wish that those people who are unsettling you 12
would go the length of mutilating themselves.

For to you, Brothers, the Call came to give you freedom. 13
Only do not make your freedom an opportunity for self-indul-
gence, but render loving service to one another. Indeed, the 14
whole Law has been summed up in this one precept—'*Thou
shalt love thy neighbour, as if he were thyself.*' But if you are 15
continually wounding and preying upon one another, take care
that you are not destroyed by one another.
This is what I want to say:—Let your steps be guided by the 16
Spirit, and then you will not gratify the cravings of your
earthly nature. For the cravings of our earthly nature act in 17
opposition to those of the Spirit, and the cravings of the Spirit
in opposition to those of our earthly nature—they are two con-
trary principles—to prevent your doing just what you wish.
But if you are following the guidance of the Spirit, you are not 18
subject to Law. The things which arise from our earthly 19
nature are plain to all. They are such as these—unchastity,
impurity, indecency, idolatry, sorcery, quarrels, strife, jealousy, 20
outbursts of passion, acts of rivalry, dissensions, divisions, feel- 21
ings of envy, drunkenness, revelry, and the like. And I warn
you, as I did before, that people who indulge in such things
will have no share in God's Kingdom. But the fruit produced 22
by the Spirit is love, joy, peace, forbearance, kindliness,
generosity, trustfulness, gentleness, and self-control. Against 23
such things as these there is no law! And those who belong to 24
Jesus, the Christ, have already crucified their earthly nature,
with its passions and its cravings.

Since our Life is due to the Spirit, let us rule our conduct by 25
the Spirit. Do not let us grow conceited, and so provoke or 26
envy one another. Brothers, even if any one should be 1 6
caught in a guilty act, you who are spiritually minded should,

[14] *Lev.* 19. 18.

in a gentle spirit, put the man right, each of you reflecting that he also may be tempted. Bear one another's burdens, 2
and so render full obedience to the Law of the Christ. If a 3
man fancies himself to be somebody, when he is really nobody,
he deceives himself. Every one must test his own work, and 4
he will then have cause for satisfaction by comparing himself
with himself and not with any one else; for every one must 5
carry his own load. Those, however, who are being 6
instructed in the Message should always share their blessings
with those who instruct them.

Do not be deceived. God is not to be trifled with. What 7
men sow they will reap. For those who sow the field of their 8
earthly nature will from it reap decay; while those who sow
the field of the spirit will from it reap enduring Life. We must 9
never tire of doing right, for at the proper time we shall reap
a harvest, if we do not grow weary. So then, as oppor- 10
tunity may occur, let us treat every one with kindness, and
especially those who belong to the household of the Faith.

V.—Warnings and Farewell.

Notice the large letters I am making in writing to you with 11
my own hand. Those who wish to appear to advantage 12
in regard to outward things are the people who are trying to
compel you to be circumcised; and they only do it to avoid
being persecuted for the cross of Jesus, the Christ. Even 13
these upholders of circumcision do not themselves fully keep
the Law, yet they want you to be circumcised, so that they
may boast of your observance of the rite. But for my part, 14
may I never boast of anything except the cross of Jesus Christ,
our Master, through whom the world has been crucified and
is dead to me, and I to the world. For neither circumcision, 15
nor the omission of it, is of any importance; but a new nature
is all important. May all who rule their conduct by this 16
principle *find peace* and mercy—they are *God's Israel.*

For the future let no one trouble me; for I bear the marks 17
of Jesus branded on my body.

May the blessing of Jesus Christ, our Lord, be with your 18
spirits, Brothers. Amen.

[16] *Ps.* 125. 5; 128. 6.

GROUP III.

THE LETTER TO THE EPHESIANS.
THE LETTER TO THE PHILIPPIANS.
THE LETTER TO THE COLOSSIANS.

TO THE EPHESIANS.

ST. PAUL'S LETTER TO THE EPHESIANS.

WRITTEN EITHER FROM ROME OR FROM CAESAREA ABOUT 61 A.D.

EPHESUS, a busy seaport and the chief city of Roman Asia, was famous in connexion with the worship of the goddess Diana. St. Paul's visit to the town is recorded in Acts 19. After an eventful stay of nearly three years, the Apostle went to Greece, and then returned by way of Miletus to Jerusalem. Shortly afterwards he was taken as a prisoner, first to Caesarea (Acts 23. 23), and then to Rome (Acts 28. 16), and from one of these places—probably the latter—he wrote the present Letter. It appears to have been a circular letter addressed not merely to the Christians of Ephesus but also to the other Churches in Roman Asia.

TO THE
EPHESIANS.

I.—Greeting, and Ascription of Praise.

To Christ's People **AT EPHESUS** who are faithful to him, 1 1
From Paul, by the will of God, an Apostle of Christ Jesus.
May God, our Father, and the Lord Jesus Christ bless you and 2
give you peace.

Praise be to the God and Father of Jesus Christ, our Lord, 3
who, through our union with Christ, bestowed upon us from on
high every spiritual blessing. For in the person of Christ he 4
chose us for himself before the creation of the world, intending
that we should be holy and blameless in his sight, living in a
spirit of love. From the first he marked us out for the 5
privileges of his sons through Jesus Christ, in fulfilment of
his loving purposes, and to win praise for that glorious blessing 6
which he freely conferred upon us in his dear Son. For by 7
union with Christ, and through his sacrifice of himself, we have
found redemption in the pardon of our offences. This is in 8
accordance with the wealth of the blessings that God heaped
upon us, which were accompanied by countless gifts of wisdom
and discernment, when he made known to us his secret purpose. 9
And it is also in accordance with the loving design which God
planned from the first to carry out in Christ—the establishment 10
of a New Order when the times were ripe for it, when he
would make everything, both in Heaven and on earth, centre
in the Christ. I say 'in the Christ,' by our union with whom 11
we also became God's own Possession, having from the first
been marked out for this in the intention of him who, in
all that happens, is executing his own fixed purpose. His 12

intention is that we should win praise for his glorious Name—
we who have been the first to rest our hopes on the Christ.
For—to take your own case—after you had heard the Message 13
of the Truth, the Good News of your Salvation, it was through
union with the Christ that you who believed in him were
marked as his by receiving the holy Spirit, which he had
promised. And the Spirit is a fore-taste of what is in store for 14
us, pointing forward to the full redemption of those who
belong to God, that so praise may be won for his glorious
Name.

II.—The Apostle's Prayer for his Converts, with Thanksgiving for God's Power displayed in their Salvation.

For my part this is why, from the time when I heard of the 15
faith in the Lord Jesus that prevails among you, and of your
confidence in all Christ's People, I have never omitted to give 16
thanks on your behalf, making constant mention of you in my
prayers. I have prayed the all-glorious Father, the God 17
of Jesus Christ our Lord, to inspire you with wisdom and true
insight through a fuller knowledge of himself. I have prayed 18
that your mental vision may be made so clear that you
may know how great a hope is given by God's Call, what a
wealth of glory there is *in store for* Christ's People, and how 19
surpassingly great is the power which he is able to exercise
for us who believe in him. It is the same mighty power as 20
that which he exerted upon the Christ, when he raised him
from the dead and *caused him to sit at his right hand* on high,
exalting him above all angelic Beings, whatever their power 21
or rank, and conferring on him a Name above any name that
can be mentioned, either in the present age, or in the age that
is to come. And God *put everything under Christ's feet*, and gave 22
him to the Church as its supreme Head; for the Church 23
is Christ's Body, and is filled with the presence of him who
fills all things everywhere with himself. To take your own case 1 2
again. Once you were, so to speak, dead because of your
offences and sins. For at one time you lived in sin, after the 2
way of the world, and in subjection to the Ruler of the Powers
of the air—the Spirit who is now at work among the
disobedient. It was among such people that we all once 3
lived, indulging the cravings of our earthly nature, and
carrying out the desires prompted by it and by our own
thoughts. By our very nature we were exposed to the divine
judgement, like the rest of mankind. Yet God, in his abundant 4

[18] *Deut.* 33. 4. [20] *Ps.* 110. 1. [22] *Ps.* 8. 6.

compassion, and because of the great love with which he loved us, gave Life to us in giving life to the Christ, even though 5
at that time we were 'dead' because of our offences. It is by
God's mercy that you have been saved. And through our 6
union with Christ Jesus, God raised us to Life with him, and
also caused us to sit with him on high, in order that, by
his goodness to us in Christ Jesus, he might display in the ages 7
to come the boundless wealth of his mercy. For it is by God's 8
mercy that you have been saved, through your faith. It is not
due to yourselves; the gift is God's. It is not due to anything 9
that you have done—for fear any of you should boast. The 10
truth is that we are the handiwork of God. By our union with
Christ Jesus we were created for the purpose of doing the
good actions which God had in readiness, so that we should
devote our lives to them.

Remember, therefore, how you were once heathens your- 11
selves, as your bodies showed. You were called 'The Un-
circumcised' by those who were called 'The Circumcised'—
their circumcision being a circumcision performed upon the
body by the hand of man. At that time you were far from 12
Christ; you were cut off from the privileges of Israel; and, as
regards the Covenants founded on God's Promise, you were
outsiders; you were in the world without hope and without
God. But now through your union with Christ Jesus, you who 13
once were *'far off'* have by his sacrifice of himself been
brought *'near.'* It is he who is our *Peace.* He made 14
the two divisions of mankind one, broke down the barrier
which separated them, and in his human nature put an end to 15
the cause of enmity between them—the Law with its rules
and regulations. In doing this he sought to create out of the
Jews and the heathen one New Man, and so make peace
between them, by uniting both to himself. And when he had 16
through the cross killed their mutual enmity, he sought by the
cross to reconcile both to God, united in one Body. He came 17
with the Good News of peace for you *who were 'far off,' and of peace*
for those who were 'near'; for it is through him that we, the Jews 18
and the heathen, united in spirit, are now able to approach
the Father. It follows, then, that you are no longer 19
outsiders and aliens, but are fellow-citizens with Christ's
People and members of God's Household. You have been 20
built up upon the foundation laid by the Apostles and
Prophets, Christ Jesus himself being *the corner stone.* United 21
in him, each separate part will be closely joined to the others,
and will grow into a Temple, sacred through its union with
the Lord. And through your union in him, you also are being 22
built up together, to be a dwelling-place for God through his
Spirit.

19—17 *Isa.* 57. 19; 52. 7. 20 *Isa.* 28. 16.

III.—The Apostle's Prayer as the 'Apostle to the Heathen.'

This, then, is the reason why I, Paul, the prisoner of Jesus, 1 3
the Christ, for the sake of you the heathen——you heard, of 2
course, of the responsible charge with which God entrusted
me for your benefit, and also that it was by direct revela- 3
tion that the secret purpose of God was made known to me,
as I have already briefly told you. And by reading what 4
I have written, you will be able to judge how far I understand
this secret purpose of God in Christ. In former generations 5
it was not made known to mankind as fully as it has now been
revealed by the Spirit to his holy Apostles and Prophets. I 6
mean the truth that, as the result of union with Christ Jesus
and through the Good News, the heathen are joint-heirs with
us and members of the same Body, and that they share with
us in God's Promise. It is of this Good News that I became a 7
minister, by virtue of the charge with which God entrusted
me in the exercise of his power. Yes, to me the least deserving 8
of all Christ's People this charge was entrusted! I was ap-
pointed to tell the heathen the Good News of the undreamt-
of wealth that exists in the Christ, and to make clear what is 9
God's way of working out the secret purpose which for long
ages has been lying hidden in the mind of the Creator of all
things. And the object of this is that God's many-sided 10
wisdom should now, through the Church, be made known to
the angelic Beings on high of every rank, in accordance with 11
the purpose which he has had in view all through the ages and
has now carried out in the person of Jesus, the Christ, our
Master. And in union with Christ, and through our trust in 12
him, we find courage to approach God with confidence.
I, therefore, beg you not to be dismayed at the sufferings that 13
I am undergoing for your sakes; for they are an honour to
you.

This, then, is the reason why, when I kneel before the 14
Father—from whom all 'fatherhood' in Heaven and on earth 15
derives its name—I pray that, in the wealth of his glory, he will 16
strengthen you with his power by breathing his Spirit into
your very souls, so that, as the result, the Christ in his love 17
may by means of your faith make his home in your hearts;
and I ask that, when firmly rooted and established, you may, 18
in company with all Christ's People, have the power to grasp,
in all its width and length and height and depth, and to under- 19
stand—though it is beyond all understanding—what the love of
the Christ is, so that you may be filled to the full with God
himself.

To him who through his power which is at work within us 20

is able to do far more than anything that we can ask or think of—to him be given praise through the Church and through Christ Jesus, for all generations, age after age. Amen. 21

IV.—Practical Precepts.

4 I urge you, then—I who am a prisoner for the Master's sake— 1
to live lives worthy of the Call that you have received. Be 2
always humble and gentle, and always patient. Bear lovingly
with one another, and try hard to maintain in the bond of 3
peace the unity which the Spirit gives. There is but one Body 4
and one Spirit, just as there was but one hope set before you
when you received your Call. There is but one Lord, one 5
Faith, one Baptism. There is but one God and Father of all— 6
the God who rules over all, works through all, and lives in all.
Every one of us, however, has been entrusted with 7
some charge, each in accordance with the extent of the
Christ's gift. That is why it is said— 8

> '*When he went up on high, he led his captives into captivity,*
> And *gave gifts to mankind.*'

Now surely this '*going up*' must imply that he had already 9
gone down into the world beneath. He who went down is the 10
same as he who went up—up beyond the highest Heaven, for
it is his aim to fill the whole universe with his presence. And 11
he it is who *gave* to the Church Apostles, Prophets, Mission-
aries, Pastors, and Teachers, with a view to fitting his People 12
for the work of the ministry, and so for building up the Body
of the Christ. This work will continue until we all attain to 13
that unity which comes from faith in the Son of God and from
a fuller knowledge of him, and until we reach the perfection
of manhood and that degree of development of which the
ideal to be found in the Christ is the standard. We shall then 14
no longer be like children, tossed backward and forward and
blown about by every breath of human teaching, and driven
towards the snares of error by the trickery and the craftiness
of men; but by following truth in a spirit of love, we shall 15
grow into complete union with our Head—Christ himself.
For it is from him that the whole Body, which is closely 16
joined and held together by means of every link in the system,
derives its power to grow in proportion to the activity of each
individual part; and so it is being built up in a spirit of love.

This, then, is what I say to you and urge upon you in the 17
Lord's name. Do not continue to live as the heathen are
living in their perverseness. Owing to the ignorance existing 18
among them and the hardening of their hearts, their powers

8—11 *Ps.* 68. 18.

of discernment are darkened, and they are cut off from the Life of God. For lost to all sense of shame, they have abandoned themselves to licentiousness, in order to practise every kind of impurity without restraint. 19
But as for you, far different is the lesson that you learnt from the Christ—if, that is, you really listened to him, and by living in union with him were taught the Truth, as it is to be found in Jesus. For you learnt with regard to your former life that you must lay aside your old nature, which, owing to the passions fostered by Error, was in a corrupt state; and that you must undergo a mental and spiritual transformation, and once for all clothe yourselves with a new nature—one made to resemble God in the righteousness and holiness demanded by the Truth. 20 21 22 23 24

So then, now that you have laid aside what is false, *you must every one of you speak the truth to your neighbours.* For we are united to one another like the parts of a body. *Be angry, yet do not sin.* Do not let the sun go down upon your anger; and do not give any opportunity to the Devil. The man who used to steal must cease to do so, but, instead of that, must toil with his hands at honest work, so that he may have something to share with any one in want. Never let any bad word pass your lips, but as many good words as you please, as occasion requires, to be a help to those who hear them. And do not grieve God's holy Spirit; for it was through that Spirit that God set his mark upon you, in preparation for the Day of Redemption. Banish from among you all bitterness, passion, anger, brawling, and abusive language, as well as all spitefulness. Be kind to one another and tender-hearted, and be ready to forgive each other, just as God, in Christ, forgave you. Learn, then, as dearly loved children, to imitate God, and live a life of love just as the Christ did. He loved you and gave himself for you as *an offering and a sacrifice* to God, *fragrant and acceptable to him.* 25 26 27 28 29 30 31 32 5 1 2

As for unchastity and every kind of impurity, or greed, it is unbecoming for you, as Christ's People, even to mention them. So, too, with anything dishonourable, and with all foolish talk and jesting, for they are quite out of place. Substitute for them thanksgiving. For of this you may be sure—that no one who is unchaste or impure or greedy of gain (for to be greedy of gain is idolatry) has any place awaiting him in the Kingdom of the Christ and of God. 3 4 5

Do not let any one deceive you with meaningless phrases. It is such sins that are bringing down God's judgement upon the disobedient. Therefore have nothing to do with them. For although you were once in Darkness, now, as Christians, you are in the Light. Live as those who are at home in the Light; for the results of a life lived in the Light show them- 6 7 8 9

[25] *Zech.* 8. 16. [26] *Ps.* 4. 4. [2] *Ps.* 40. 6; *Ezek.* 20. 41.

selves in every form of goodness, righteousness, and sincerity;
and always be trying to find out what best pleases the Lord. 10
Take no part in deeds of Darkness, from which nothing good 11
can come, but on the contrary expose them. It is degrading, 12
indeed, even to speak of the things continually done by these
people in secret. All such actions, when exposed by the 13
Light have their true character made manifest. Everything
which has its true character made manifest is as clear as light.
And that is why it is said— 14

'Sleeper, awake!
Arise from the dead,
And the Christ shall give thee light!'

Be extremely careful, then, as to your daily lives. Do not 15
live unwisely but wisely, making the most of every opportunity; 16
for these are evil days. For the same reason do not grow 17
thoughtless, but try to understand what the Lord's will is. *Do* 18
not drink wine to excess, for that leads to profligacy; but seek
to be filled with God's Spirit, and speak to one another in
psalms and hymns and sacred songs. Sing and make music in 19
your hearts to the Lord. Always give thanks for everything to 20
our God and Father, as followers of Jesus Christ, our Lord;
and out of reverence for Christ submit to one another. 21

Wives should show the same submission to their husbands 22
as they do to the Lord. For a man is the Head of his wife 23
in the same way as the Christ is the Head of his Body, the
Church—he being indeed its Saviour. But just as the Church 24
submits to the Christ, so also should wives submit to their
husbands in everything. Husbands, love your wives, 25
just as the Christ loved the Church; yes, and he gave him-
self for her, in order to make her holy, after purifying her by 26
the Washing with the Water, according to his promise. His 27
intention is himself to bring the Church in all her beauty into
his own presence with no spot or wrinkle or blemish of any
kind, but, on the contrary, holy and faultless. That is how 28
husbands ought to love their wives—as if they were their own
bodies. A man who loves his wife is really loving himself;
for no one ever yet hated his own body. But every one 29
feeds his body and takes care of it, just as the Christ
does with the Church. We are members of his Body. 30
'*For this cause a man shall leave his father and mother,* 31
and be closely united to his wife; and the man and his wife shall
become one.' There is a deep truth here—I am speaking now 32
with reference to Christ and the Church. But, as for you, you 33
must each of you love his own wife exactly as if she were your-
self; and the wife, for her part, should show respect for her
husband.

18 *Prov.* 23. 31 (Septuagint). 31 *Gen.* 2. 24.

Children, obey your parents as Christian children should; 1 6
for it is but right. '*Honour thy father and mother*'—this is the 2
first Commandment that has a promise attached—'*so that thou* 3
mayest prosper and have a long life on earth.' And you 4
fathers should not irritate your children, but should bring
them up with Christian training and advice.

Slaves, obey your earthly masters, and hold them in respect 5
and awe, giving them undivided service, as you would the
Christ. Do not do this only when their eyes are on you, as if 6
you had but to please men, but do it as slaves of Christ, who
are trying to carry out the will of God. Give your service 7
heartily and cheerfully, as if you were working for the Master
and not for men; for you know that every one will be 8
rewarded by the Master for any honest work he has done, no
matter whether he is a slave or a free man. And you 9
masters should treat your slaves in the same spirit. Give up
threatening them; for you know that their Master, who is
yours also, is in Heaven, and that he recognizes no distinctions
between one man and another.

V.—Farewell Exhortation, Message, and Blessing.

For the future, find your strength in union with the Lord, 10
and in the power which comes from his might. Put on all the 11
armour of God, so that you may be able to stand your ground
against the stratagems of the Devil. For our struggle is not 12
against enemies of flesh and blood, but against the Powers of
Evil, against those that hold sway in the Darkness around us,
and against the Spirits of Wickedness on high. Therefore 13
take all the armour of God in order that when the evil day
comes, you may be able to withstand the attack, and having
carried the struggle through, still to stand your ground. Stand 14
your ground, then, *with truth for your belt*, and *with righteousness*
for your breast-plate, and with the *firm foothold of the Good* 15
News of Peace as shoes for *your feet*. And besides all these, 16
take faith for your shield; for with it you will be able to ex-
tinguish all the flaming darts of Evil. And accept *the helmet* 17
of Salvation, and *the sword of the Spirit*, which is *God's Truth*.
Do this with continual prayer and supplication. Pray in your 18
hearts at all times. Be intent upon this, with unwearying perse-
verance and with supplication for all Christ's People, and on 19
my behalf also, that, when I begin to speak, words may be
given me, so that I may courageously make known the secret
truths of the Good News. It is on behalf of the Good News 20
that I am an Ambassador—though in chains! Pray then,

2—3 *Exod.* 20. 12; *Deut.* 5. 16. 14 *Isa.* 11. 5; 59. 17; 15 *Isa.* 52. 7; 40. 3, 9.
17 *Isa.* 59. 17; 11. 4; 49. 2; 51. 16; *Hos.* 6. 5.

that, when telling it, I may have the courage to speak as I ought.

I wish you, as well as others, to know all that concerns me 21
and what I am doing. So Tychicus, our dear Brother and
faithful helper in the Master's service, will tell you everything.
For I am sending him to you on purpose that you may learn 22
all about us, and that he may cheer your hearts.

May God, the Father, and the Lord Jesus Christ give our 23
Brothers peace and love, and faith as well. May God's 24
blessing be with all whose love for Jesus Christ, our Lord,
never fails.

TO THE PHILIPPIANS.

ST. PAUL'S LETTER TO THE PHILIPPIANS.

WRITTEN FROM ROME ABOUT 61 A.D.

PHILIPPI was a Roman military colony in Macedonia, and the first place at which St. Paul preached in Europe (Acts 16. 12). He gained many converts there, but his stay was cut short by persecution. Later on he twice revisited the town (Acts 20. 2, 6). The Philippian Christians appear to have cherished a specially warm affection for the Apostle. Although their own means were but slender, they repeatedly contributed to his support with great generosity (Phil. 4. 15, 16). Upon hearing of his imprisonment at Rome, they sent Epaphroditus to carry gifts to him, and to assure him of their eager sympathy (2. 25). After reaching Rome, Epaphroditus fell ill, and upon his recovery Paul sent this Letter by him to Philippi, expressing to the members of the Church there his gratitude for their kindness, and urging them to unity and humility.

TO THE

PHILIPPIANS.

I.—Greeting, Thanksgiving, and Prayer.

To all Christ's People at Philippi, with the Presidents and Assistant-Officers, 1 1
From Paul and Timothy, servants of Christ Jesus.
May God, our Father, and the Lord Jesus Christ bless you, and give you peace. 2

Every time I think of you and pray for you, I always thank my God for you all; and my prayers are full of joy, when I remember the share that you have had in helping forward the Good News, from the first day that you received it until now. 3 4, 5
For of this I am quite sure—that God who began a good work in you will complete it in readiness for the Day of Jesus Christ. 6
And, indeed, I am justified in having this feeling about you all; because I have an affectionate remembrance of you, and of how, both in my imprisonment and in the work of defending and establishing the Good News, you all shared the honour with me. 7
God will bear me witness that I yearn over you all with the tenderness of Christ Jesus. 8
And what I pray for is this—that your love may grow yet stronger and stronger, with increasing knowledge and with perfect discernment, so that you may appreciate moral excellence. 9 10
And I pray, too, that you may be kept pure and blameless in readiness for the Day of Christ, and that you may bear a rich harvest of the righteousness which comes through Jesus Christ, and so bring honour and praise to God. 11

II.—The Apostle's Position and Feelings while in Prison.

Now, Brothers, I want you to recognize that what has 12
happened to me has actually served to help forward the Good
News. My imprisonment has been plainly seen, both by the 13
whole of the Emperor's Guards and by every one else, to have
come upon me for Christ's sake. And besides this, most of 14
our Brothers, having gained confidence in the Lord through
my imprisonment, now venture with far greater freedom to
tell of God's Message fearlessly.

It is true that some actually proclaim the Christ out of 15
jealousy and opposition; but there are others who proclaim
him from good-will. The latter do it from love for me, 16
knowing that I have been appointed to plead the cause of the
Good News. The former spread the news of the Christ in a 17
spirit of rivalry, and not sincerely, thinking to add to the pain
of my imprisonment. But what of that? Why, in some way 18
or other, either with assumed or with real earnestness, Christ
is being made known; and of this I am glad. Yes, and I will
be glad, for I know that—thanks to your prayers and to a rich 19
supply of the Spirit of Jesus Christ—*all this will make for my
Salvation.* And this agrees with my keen expectation and 20
hope that I shall have no cause for shame, but that through my
unfailing courage, now as hitherto, Christ will be honoured in
my body, whether by my life or by my death.

For life to me is Christ, and death is gain. But what if by 21, 22
my continuing to live my labours bear fruit? I cannot see
which to choose! I am sorely perplexed either way! My own 23
desire is to depart and be with Christ, for this would be by far
the better. But for your sakes it may be more needful that I 24
should stay here still. Indeed I am confident that this is so, 25
and therefore I am sure that I shall stay, and stay near you all,
to promote your progress and joy in the Faith; so that you 26
may find in me fresh cause for Christian exultation through
having me among you once more.

Whatever happens, let your lives be worthy of the Good 27
News of the Christ: so that, whether I come and see you, or
only hear of your affairs at a distance, I may know that you
are standing firm, animated by one spirit, and joining with
one heart in a common struggle for the Faith of the Good
News, without showing the least terror of your opponents. To 28
them this will be an indication of coming Ruin, but to you it
will be an indication of Salvation—an indication from God.
For on behalf of Christ, you have had the honour granted you, 29
not only of trusting in him, but also of suffering on his behalf.
It is the same hard struggle as that in which you once saw me 30
engaged, and which you hear that I am maintaining still.

[19] *Job.* 13. 16.

III.—Exhortations to certain Christian Virtues.

If, then, any encouragement comes through Christ, if there 1 2
is any persuasive power in love, if there is any companionship
of the Spirit, if there is any tenderness or pity, I beg you 2
to make my happiness complete, by living together in harmony
and love—one in heart and in spirit. Nothing should be done 3
in a spirit of rivalry or from vanity, but each of you should
humbly reckon the others to be of more account than himself,
and all should consult the interests of others in addition to 4
their own. Let the spirit of Christ Jesus be yours also. Though 5, 6
from the beginning he had the divine nature, yet he did not
look upon equality with God as something to be clung to, but 7
impoverished himself by taking the nature of a servant and
becoming like other men. Then he appeared among us as a 8
man, and still further humbled himself by submitting even to
death—yes, death on a cross! And this is why God raised 9
him to the very highest place, and gave him the Name which
ranks above all others, so that in honour of the Name of Jesus 10
every knee should bend, in Heaven, on earth, and under the earth,
and that *every tongue should acknowledge* Jesus Christ as Lord— 11
to the glory of *God* the Father.

Therefore, my dear friends, as you have always been 12
obedient in the past, so now work out your own Salvation with
reverence and awe, and that not only when I am with you, but
all the more now that I am away. Remember it is God who, in 13
his kindness, is at work within you, enabling you both to will
and to work. In all that you do, avoid discontent and 14
dissension, so as to prove yourselves blameless and innocent— 15
children of God, and faultless, though in the midst of an *evil-disposed
and perverse generation*. Among such people you are seen
shining like stars in a dark world, offering to men the Message 16
of Life; and I shall be able at the Day of Christ to boast that
I did not live my life for nothing, nor *toil for nothing*.
And yet, even if, when your faith is offered as a sacrifice 17
to God, my life-blood has to be poured over it, still I shall
rejoice and share the joy of you all; and in the same way you 18
also must rejoice and share my joy.

IV.—Timothy and Epaphroditus to be sent to Philippi.

I hope, however, if the Lord Jesus permits it, to send 19
Timothy to you before long, so that I may myself be cheered
by receiving news of you. For I have no one but him to send— 20
no one of kindred spirit who would take a genuine interest in
your welfare. They are all pursuing their own aims and not 21

10—11 *Isa.* 45. 23. 15 *Deut.* 32. 5. 16 *Isa.* 49. 4.

those of Christ Jesus. But you know what Timothy has proved 22
himself to be, and how, like a child working for his father, he
worked hard with me to help forward the Good News.
It is Timothy, then, whom I hope to send, as soon as ever I 23
can foresee how it will go with me. And if the Lord permits 24
it, I trust that before long I myself shall follow. Still I think 25
it necessary to send Epaphroditus to you now, for he is my
brother, fellow-worker, and fellow-soldier, and he was also
your messenger to help me in my need. He has been longing 26
to see you all, and has been distressed because you heard of
his illness. And I can assure you that his illness very nearly 27
proved fatal. But God had pity on him, and not on him only
but also on me, so that I should not have sorrow upon sorrow.
I am all the more ready, therefore, to send him, so that the 28
sight of him may revive your spirits and my own sorrow may
be lightened. Give him, then, the heartiest of Christian 29
welcomes, and hold men like him in great honour. It was 30
owing to his devotion to the Master's work that he was at the
point of death, having risked his own life in the effort to
supply what was wanting in the help that you sent me.

And now, my Brothers, good-bye, and the Lord be with 1 3
you. To repeat what I have already written does not weary
me, and is the safer course as far as you are concerned.

V.—Warnings against Judaism enforced by the Apostle's Example.

Beware of those 'dogs'; beware, I mean, of those mis- 2
chievous workers; beware of the men who mutilate them-
selves. For we are really the circumcised—we whose worship 3
is prompted by the Spirit of God, who exult in Christ Jesus
and do not rely upon external privileges. And yet, personally, 4
I have some reason for relying even upon them.

If any one thinks he can rely upon external privileges, far
more can I! I was circumcised when eight days old; I am 5
an Israelite by race, and of the tribe of Benjamin; I am a
Hebrew, and the child of Hebrews. As regards the Law, I
was a Pharisee; as regards zeal, I was a persecutor of the 6
Church; as regards the righteousness that comes through Law,
I proved myself blameless. But all the things which 7
once stood to my credit I have now, for the Christ's sake,
come to reckon as loss. More than that, I reckon everything 8
else as loss, on account of the exceeding value of knowing
Christ Jesus my Lord. And for his sake I have lost everything,
and reckon it all the merest refuse, if I can but gain Christ and
be found in union with him; any righteousness that I may 9
have being, not the righteousness resulting from obedience to
Law, but the righteousness which comes through faith in

Christ—the righteousness which is derived from God and is
founded on faith. My aim is to get to know Christ, and to 10
learn the power that is in his resurrection and what it means
to share his sufferings, in the hope that, if I grow like him
in his death, I may possibly attain to the resurrection from 11
the dead. Not that I have already secured it or that I am 12
already made perfect. But I am pressing on, in the hope of
actually laying hold of that for which also I was laid hold of
by Christ Jesus. For myself, Brothers, I do not regard myself 13
as having yet laid hold of it. But forgetting what lies behind
me, and straining every nerve towards that which lies in front,
the one thing I am doing is to press on to the winning-post, 14
to gain the prize of that heavenward Call which God gave me
through Christ Jesus. All of us, then, whose faith is 15
matured, should take this view of life. Then, if in any respect
you take a mistaken view, God will make that also plain to you.
Only we must order our lives by the standard which we have 16
already reached.

Brothers, join one another in copying my example, and fix 17
your eyes on those who are living by the pattern which we
have set you. For there are many—of whom I have often told 18
you, and now tell you even with tears—who are living in enmity
to the cross of the Christ. The end of such men is Ruin; for 19
their appetites are their God, and they glory in their shame;
their minds are given up to earthly things. But the Empire 20
to which we belong is in Heaven; and it is from Heaven that
we are eagerly looking for a Saviour, the Lord Jesus Christ.
By the exercise of his power to bring everything into subjection
to himself, he will change this body that we have in our 21
humiliation, until it is of the same nature as the body which he
has in his glory.

VI.—Further Exhortations and personal Messages.

So then, my dear Brothers, whom I am longing to see—you 1 4
who are my joy and my crown, and who are very dear to
me—stand fast by the Lord.

I entreat Euodia, and I entreat Syntyche, to live in harmony 2
as fellow-Christians; yes, and I ask you, my true comrade, to 3
help them, remembering that they toiled by my side in spread-
ing the Good News; and so, too, did Clement and my other
fellow-workers, whose names are *in the Book of Life*.

Good-bye, and may the Lord always be with you. I will 4
say it again—The Lord be with you. Let your forbearing 5
spirit be plain to every one. The Lord is near. Do not be 6
anxious about anything; but under all circumstances, by
prayer and entreaty joined with thanksgiving, make what you

[3] *Ps.* 69. 28.

want known to God. Then, through your union with Christ Jesus, God's Peace which surpasses every human conception will stand guard over your hearts and your thoughts. 7

In conclusion, Brothers, wherever you find truth or holiness, righteousness or purity, anything lovable or anything attractive, or if there is anything in 'virtue' and 'honour,' there let your thoughts dwell. All that you learnt and received from me, and all that you heard and saw that I myself did, you should continually put into practice; and then God, who gives peace, will be with you. 8 9

VII.—Acknowledgement of the Generosity of the Philippian Church.

I must say, too, that, as a Christian, I was exceedingly glad that after so long an interval your interest in me had revived. Not that you had not taken any interest in me, but you had had no opportunity of showing it. Do not think that I am saying this under the pressure of want. For, however I am placed, I, at least, have learnt to be independent of circumstances. I know how to face humble circumstances, and I know how to face prosperity. Into every human experience I have been initiated—into plenty and hunger, into prosperity and want. Nothing is beyond my power in the strength of him who makes me strong! Yet you have acted nobly in sharing my troubles. And you at Philippi know as well as I that in the early days of the Good News—at the time when I had just left Macedonia—no Church, with the one exception of yourselves, had anything to do with me in the matter of giving and receiving. Indeed, even while I was still in Thessalonica, you sent more than once to relieve my wants. It is not that I am eager for your gifts, but I am eager for the abundant return that will be placed to your account. I have enough of everything, and to spare. My wants are fully satisfied, now that I have received from Epaphroditus the gifts which you sent me. They are like the *sweet fragrance* of a sacrifice which is acceptable and pleasing to God. And my God—so great is his wealth—will, in glory, fully satisfy your every need, through your union with Christ Jesus. To him, our God and Father, be given all glory for ever and ever. Amen. 10 11 12 13 14 15 16 17 18 19 20

VIII.—Farewell Messages.

Give my good wishes to all our fellow-Christians. The Brothers who are with me send you their good wishes. All Christ's People here, and especially those who belong to the Emperor's household, send theirs. 21 22

May the blessing of the Lord Jesus Christ be with you. 23

[18] *Ezek.* 20. 41.

TO THE COLOSSIANS.

ST. PAUL'S LETTER TO THE COLOSSIANS.

WRITTEN EITHER FROM ROME OR FROM CAESAREA ABOUT 61 A.D.

COLOSSAE, a town in Roman Asia, had once been a place of considerable importance, but had now lost much of its former prosperity. The founder of the Church there was not St. Paul (2. 1), but Epaphras (1. 7; 4. 12). The occasion of this Letter was a visit which Epaphras paid to the Apostle, telling him of certain dangers which beset the religious life of the Christians at Colossae.

TO THE
COLOSSIANS.

I.—Greeting, Thanksgiving, and Prayer.

To Christ's People at Colossae—to the Brothers who are faithful to him, 1 1
From Paul, who by God's will is an Apostle of Christ Jesus, 2
And from Timothy, a Brother.
May God, our Father, bless you and give you peace.

We are continually, when we pray, thanking God, the Father 3
of Jesus Christ our Lord, about you. For we have heard of your 4
faith in Christ Jesus and of the love that you have for all his People, because of the hope which awaits fulfilment in Heaven.
Long ago you heard of this hope in the true Message of the 5
Good News which reached you. This Good News is spreading 6
through all the world, bearing fruit and growing, just as it did among you from the very day that you heard of God's mercy and understood what that mercy really is. It is exactly what 7
you learnt from Epaphras, our dear fellow-servant, who faithfully represents us as a minister of the Christ, and who told us 8
of your love which is inspired by the Spirit. And that 9
is why we, from the very day that we heard this, have never given up praying for you, and asking that you may be filled with spiritual wisdom and intelligence, and so reach a perfect understanding of God's will. Then you will live lives that will 10
be worthy of the Master, and you will always please God by good actions of every kind. Your lives will bear fruit, and
your characters grow, through a fuller knowledge of God; you 11
will be made strong at all points with a strength proportionate to the power displayed in God's majesty—strong to endure with patience, and even with gladness, whatever may befall you; and you will give thanks to the Father who made 12
you fit to share the lot which awaits Christ's People in the realms of Light.

II.—The Person and Work of the Christ.

For God has rescued us from the tyranny of Darkness, and 13
has removed us into the Kingdom of his Son, who is the
embodiment of his love, and through whom we have found 14
deliverance in the forgiveness of our sins. Christ is the very 15
incarnation of the unseen God—the First-born and Head of all
creation. For in him was created all that is in Heaven and on 16
earth, the seen, and also the unseen—angelic Beings whatever
their power or rank. All has been created through him and for
him. He was before all things, and all things depend upon him 17
for their existence, and he is also the Head of the Church, his 18
Body. Being the first to be born again from the dead, he is
the source of its Life, that he in all things may stand first. And 19
this is so, because it pleased God that the divine nature in all its
fulness should dwell in Christ; and it also pleased God to recon- 20
cile all things to himself through him (bringing about peace by
the sacrifice offered upon the cross of Christ)—to reconcile to
himself, I say, through Christ, all things both on earth and in
Heaven. You yourselves were once estranged from God and 21
hostile towards him in your thoughts, while intent on wicked
deeds. But now God has reconciled you to himself by the 22
sacrifice of Christ's earthly body in death. So it has also
pleased God that you should stand in his presence holy, pure,
and blameless; if, that is, you remain true to your Faith, firm 23
and immoveable, and never abandon the hope held out in the
Good News to which you listened, which has been proclaimed
among all created things beneath the sky, and of which I,
Paul, was made a minister.

III.—The Apostle's Labours and Anxiety for his Converts.

Now at last I can rejoice in my sufferings on your behalf, 24
and in my own person I supplement the afflictions endured by
the Christ for the sake of his Body, the Church. I was myself 25
made a minister of the Church by virtue of the responsibility
with which God entrusted me for your benefit, so that I
might declare the Message of God in all its fulness—those 26
truths which have been kept secret from former ages and
generations. But now they have been revealed to God's
People. For it was God's pleasure to make known to his 27
People the wealth of glory contained in these truths when
exhibited among the heathen. For this revelation means
nothing less than—'Christ in union with you, your Hope of
glory'! This is the Christ of whom we tell you news; and we 28
warn every one, and instruct every one, with all the wisdom
we possess, in the hope of bringing every one into God's

presence perfected by union with Christ. It is for that I 29
toil, struggling with all the energy which he inspires and
which works so powerfully within me.

I want you to know how great a struggle I have entered 1 2
upon for you and the Christians at Laodicea, and for all who
do not know me by sight. My aim is that they may be 2
encouraged, and be bound to one another by love, so attaining
to the full blessedness of a firm and intelligent conviction,
and to a perfect knowledge of God's secret truths which are
embodied in Christ. For all God's *treasures of wisdom* and 3
knowledge are to be found *stored up* in Christ. I say 4
this to prevent any one deceiving you by plausible arguments.
It is true that I am not with you in person, but I am with you 5
in spirit; and I rejoice to know of your good order and of
the solid front which you present through your faith in Christ.

IV.—Union with Christ the Antidote to Judaizing Errors.

Since, then, you have received Jesus, the Christ, as your 6
Lord, live your lives in union with him—rooted in him, 7
building up your lives upon him, growing stronger through
your faith, true to the teaching you received, rich in faith, and
always giving thanks. Take care there is not some one 8
who will capture you by his 'philosophy'—a hollow sham!
Such teaching follows mere human traditions, and has to do
with puerile questions of the world, and not with Christ. For 9
the Godhead in all its fulness dwells in Christ in a bodily
form; and, by your union with him, you also are filled with it. 10
He is the Head of all angelic Beings of every rank. By your 11
union with him you received circumcision, but not a circumci-
sion performed by hands. It was the getting rid of the
tyranny of the earthly body; it was circumcision by the
Christ. For in baptism you were buried with Christ; and in 12
baptism you were also raised to Life with him, through your
faith in the working of the power of God, who raised him
from the dead. And to you, who once were 'dead,' by reason 13
of your sins and your uncircumcised nature—to you God gave
Life in giving life to Christ! He pardoned all our sins!
He cancelled the bond (consisting of rules and regulations)— 14
the bond standing against us, which was in direct hostility to
us! He has taken it right away by nailing it to the cross! He 15
rid himself of all the Powers of Evil, and held them up to
open contempt when he celebrated his triumph over them on
the cross!

Do not, then, allow any one to take you to task on questions 16
of eating or drinking, or in the matter of annual or monthly

[3] *Isa.* 45. 3; *Prov.* 2. 3—4.

or weekly festivals. These things are only the shadow of what 17
is to come; the substance is in the Christ. Do not let any one 18
cheat you by affecting delight in so-called 'humility' and
in angel-worship. Such people busy themselves with their
visions, and are rendered conceited by their merely human
intellect. They fail to maintain union with the Head; 19
although it is upon him that the whole Body, by means of its
various joints and muscles, depends for its nourishment and
cohesion, and so grows with a divine growth.

Since, with Christ, you became dead to the puerile teaching 20
of the world, why do you submit, as though your life was still
that of the world, to such rules as 'Do not handle, or taste, or 21
touch'? All the things referred to cease to exist in being used. 22
You are following mere *human directions and instructions.* Such 23
rules appear reasonable where there is a desire for self-
imposed service, and so-called 'humility,' and harsh treatment
of the body, but are of no real value against the indulgence of
our earthly nature.

Since, therefore, you were raised to Life with the Christ, be 1 3
eager for the things that are above; for it is there that the
Christ is, *seated at the right hand of God.* Fix your thoughts 2
upon the things that are above, not upon those that are on
earth. For you died, and your Life now lies hidden, with the 3
Christ, in God. When the Christ, who is our Life, appears, 4
then you also will appear with him in glory.

V.—Practical Exhortations.

Therefore kill all your animal appetites — immorality, 5
uncleanness, passions, evil desires, and especially greed, for
that amounts to idolatry. These are the things on account of 6
which God's judgement is coming; and to them you, like others, 7
once devoted your lives, when you lived under their influence.
You, however, must now lay aside all such things—anger, 8
passion, spite, slandering, and bad language. Never tell lies 9
to one another. Get rid of your old self and its habits, and 10
clothe yourselves with that new self, which, as it gains in
knowledge, is being constantly renewed *in resemblance to him
who made it.* In this new life the distinctions between Greek 11
and Jew, circumcised and uncircumcised, barbarian, Scythian,
slave, free man, are impossible. Christ is all and in all.

Therefore, as God's Chosen People, consecrated and dear to 12
him, clothe yourselves with tenderness of heart, kindliness,
humility, gentleness, and forbearance. Bear with one another, 13
and if any of you have grounds for complaint against others,

[22] *Isa.* 29. 13. [1] *Ps.* 110. 1. [10] *Gen.* 1. 27.

forgive one another freely. The Master freely forgave you; so
you must do the same. Over all these put on love; for love, 14
like a girdle, makes all complete. Let the peace that the 15
Christ gives settle all doubts within your hearts; for you were
called into possession of it as members of one Body. And
show yourselves thankful. Let the Message from the Christ 16
dwell in your minds in all its wealth, and make you in every
respect wise. Teach and admonish one another by means of
psalms, hymns, and sacred songs, full of the grace of God;
and sing also to God in your hearts. And whatever you are 17
doing—whether in speech or action—do everything as fol-
lowers of Jesus, the Master, and through him offer your
thanksgiving to God.

Wives, submit to your husbands, for that is your duty as 18
Christians. Husbands, love your wives, and never treat 19
them harshly.

Children, always obey your parents; for that is pleasant to 20
see in Christians. Fathers, never irritate your children, 21
or they may become disheartened.

Slaves, always obey your earthly masters, not only when 22
their eyes are on you, as if you had but to please men, but
giving them undivided service, in reverent awe of the Master.
Whatever you do, put your hearts into it, as work done for the 23
Master and not for men, since you know that it is from the 24
Master that you will receive the inheritance which will be
your fitting reward. You are serving Christ, the Master.
Those who do wrong will reap the wrong they have done; 25
and human distinctions will not be recognised. Masters, 1 4
do what is right and fair by your slaves, for you know that
you also have a Master—in Heaven.

Devote yourselves to prayer. Pray with attention and offer 2
thanksgiving; and at the same time pray for us that God may 3
give us an opening for our Message, so that we may speak
of the truths now revealed in the Christ—the truths for which
I am in chains! For then I shall make them known, as I 4
ought to do. Show wisdom in your behaviour towards 5
outsiders, making the most of every opportunity. Let your 6
conversation always be kindly, and seasoned, as it were, with
salt. Then you will know in each case what reply you ought
to give.

VI.—Farewell Messages.

Our dear Brother, Tychicus, will tell you everything about 7
me. He is a faithful minister, and is a fellow-servant of mine
in the Master's work. I send him to you expressly that you 8
may learn our circumstances, and that he may give you

encouragement. With him will be Onesimus, our dear trust- 9
worthy Brother, who is one of yourselves. They will tell you
of everything that is going on here.

My fellow-prisoner, Aristarchus, sends you his good wishes, 10
and Barnabas' cousin, Mark, sends his. (You have received
directions about him. If he comes to you, make him welcome.)
Joshua, who is called Justus, also sends his good wishes. 11
These are the only men who, though still holding to circum-
cision, have worked with me for the Kingdom of God; I have
found them a great comfort. Epaphras, who is one of your- 12
selves, sends you his good wishes. He is a servant of Christ
Jesus, and is always most earnest in your behalf in his prayers,
praying that you may stand firm, with a matured faith and
a sure conviction of all that is in accordance with God's will.
I can bear testimony to the deep interest he takes in you, and 13
in the Brethren at Laodicea and at Hierapolis. Luke, our 14
much-loved doctor, sends you his good wishes, and Demas
sends his. Give my good wishes to the Brethren at 15
Laodicea, and to Nymphe, and to the Church that meets at
her house. And when this letter has been read to you, 16
see that it is also read by the Church at Laodicea, and that
you yourselves read the one which you will get from there.
Tell Archippus to be careful to discharge to the best of 17
his ability the office to which he was appointed in the Master's
service.

I, Paul, add this farewell in my own hand-writing Do not 18
forget these chains of mine. God's blessing be with you.

Date Due

Jl 20 '56			
[illegible]			

BS195.5 .T97 v.2
The twentieth century New Testament : a
Princeton Theological Seminary-Speer Library
1 1012 00052 4019